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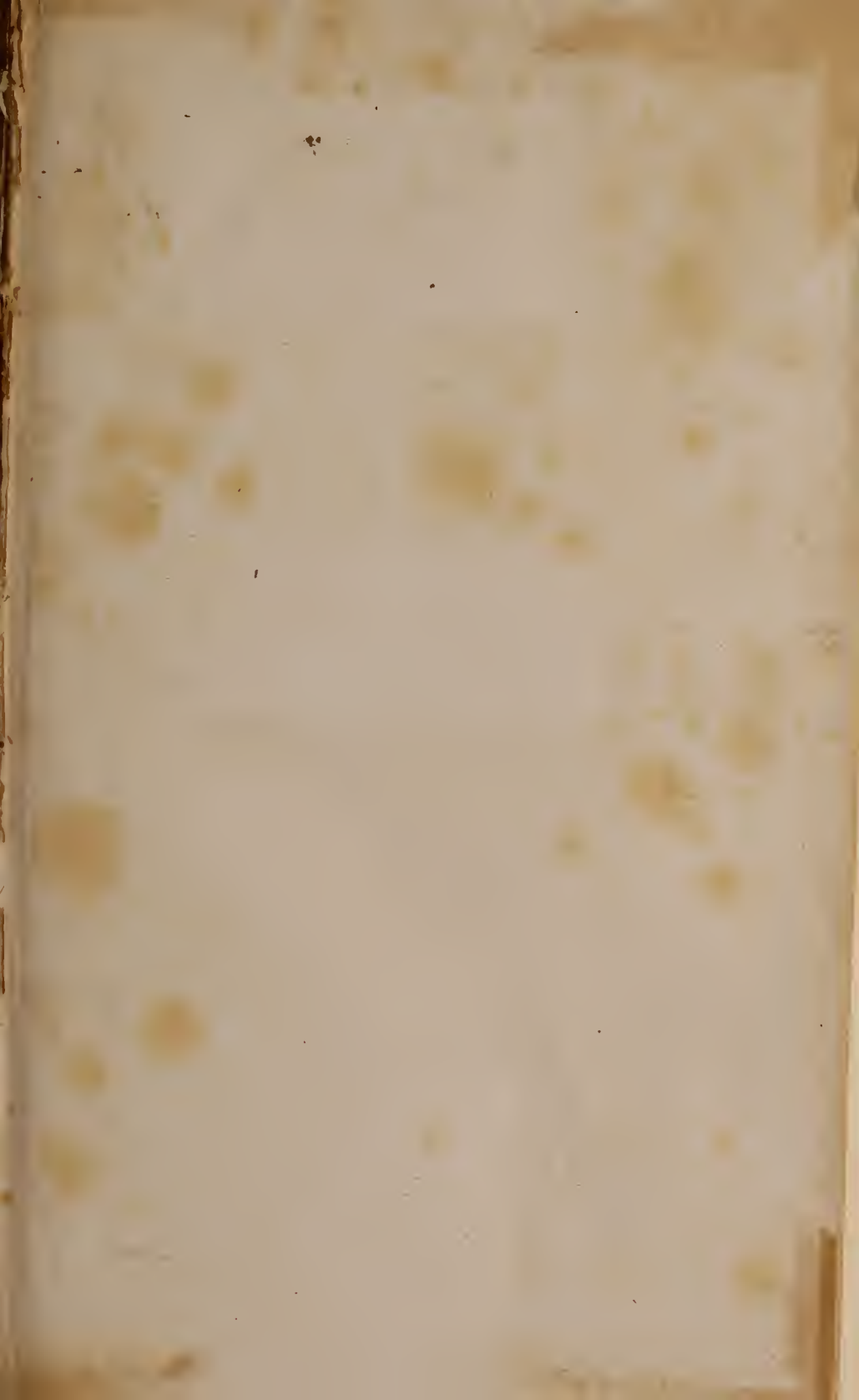
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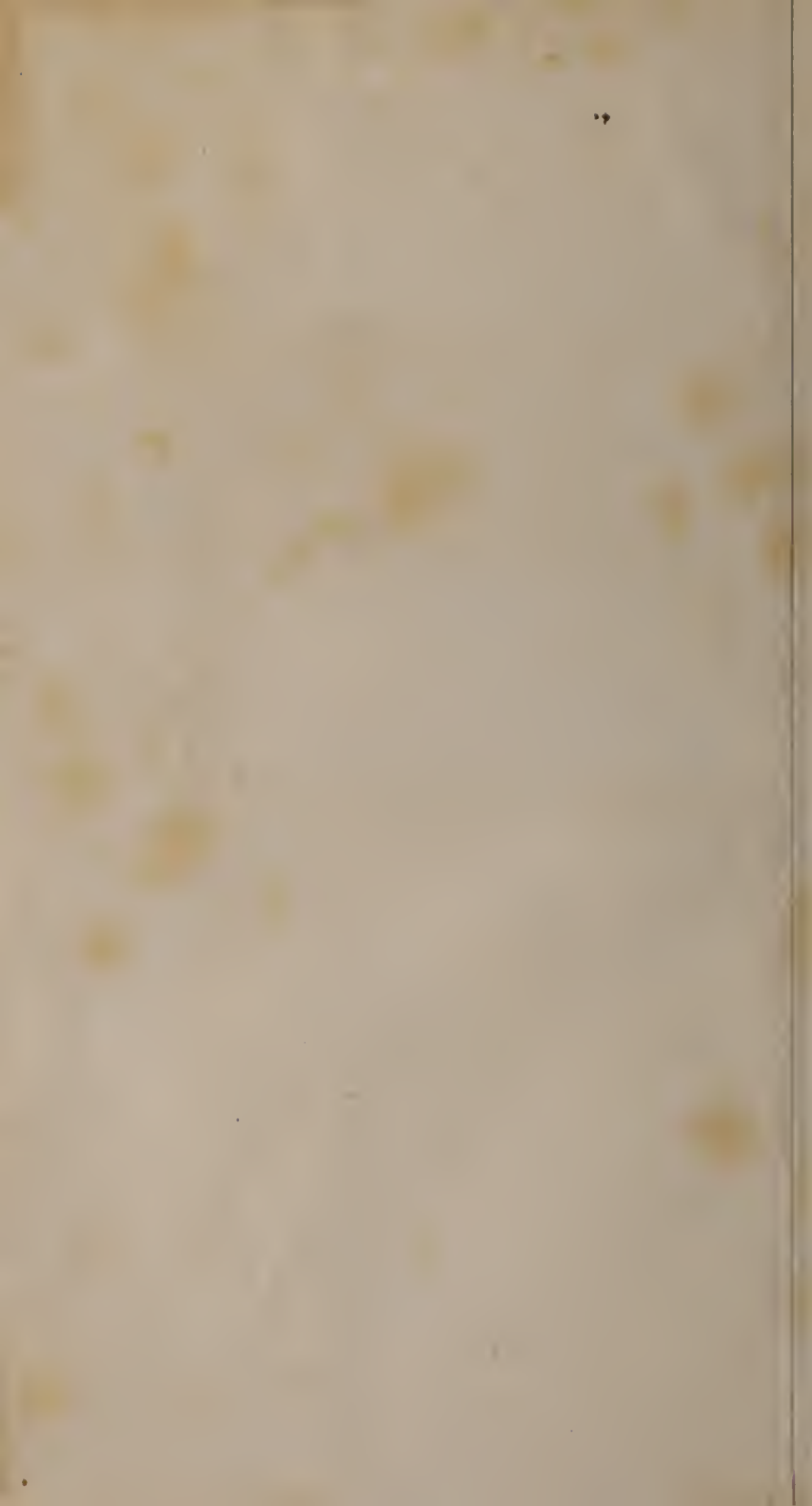
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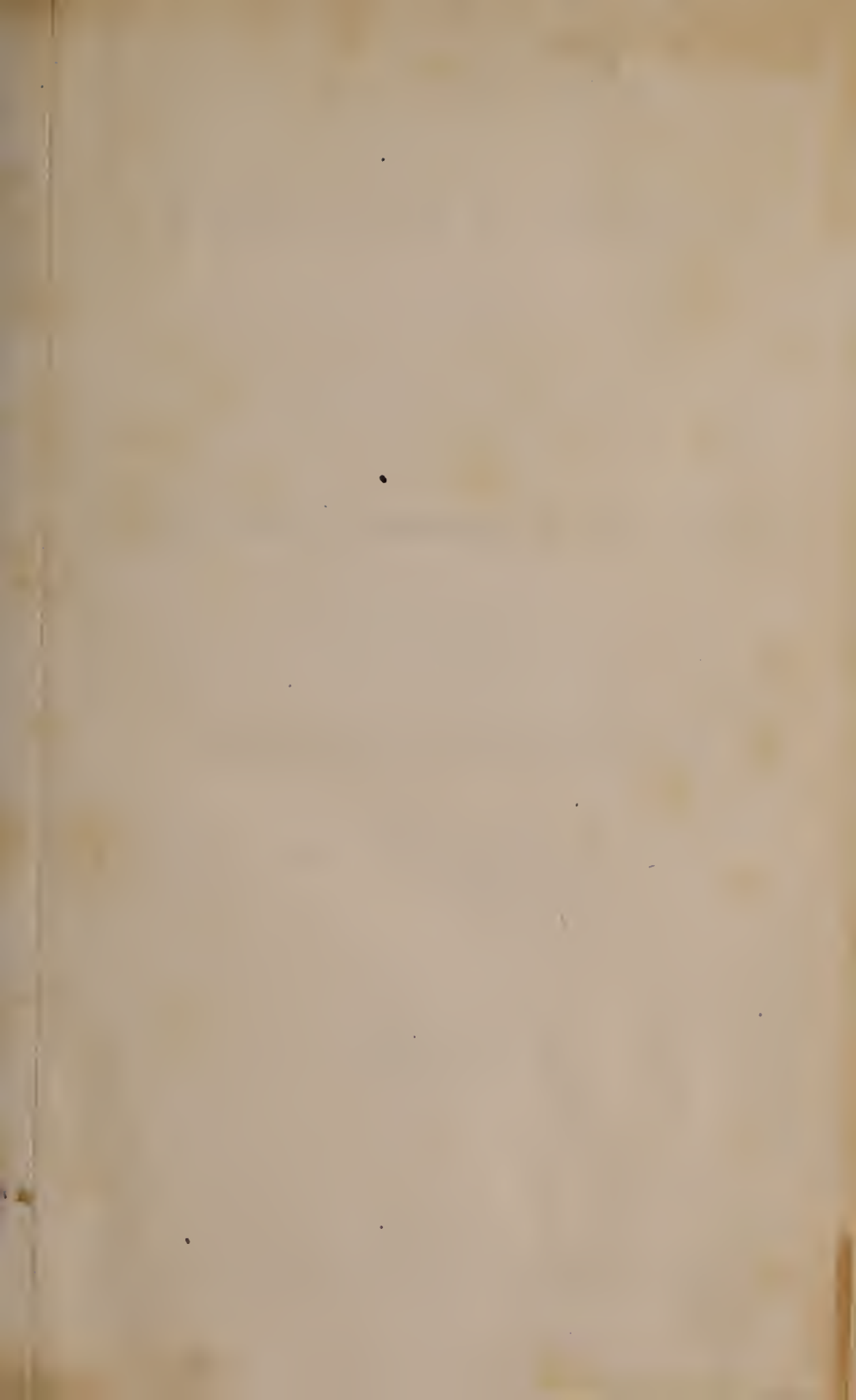
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THE
MISSIONARY HERALD,

CONTAINING

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American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

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THE
MISSIONARY HERALD.

VOL. LII.

DECEMBER, 1856.

No. 12.

American Board of Commissioners for Foreign Missions.
FORTY-SEVENTH ANNUAL MEETING.

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 Rev George Sheldon, Plainfield
 Rev A. Ketcham, Augusta
 Rev B. King, Rockaway
 Rev J. F. Tuttle, do
 Rev A. Williams, Chester
 Rev S. L. Tuttle, Madison
 Rev C. Blauvelt, Schraalenbergh

Pennsylvania.

Rev R. B. Westbrook, Philadelphia
 Rev George Duffield, Jr. do
 Rev D. Malin, do
 A. Converse, D. D. do
 Rev J. Miller, do

Thomas Brainerd, D. D., Philadelphia
 Rev J. W. Dulles, do
 John Gulliver, do
 Rev S. Whaley, Mount Pleasant
 Rev M. J. Hickok, Scranton
 Franklin D. Harris, Bristol
 Rev T. S. Ward, Carbondale
 Rev E. I. Richards, Reading
 Rev R. Crawford, Crookville
 Rev D. K. Turner, Hartsville
 Rev T. H. Skinner, Jr., Honesdale
 Rev M. E. Cross, Danby
 Rev W. E. Moore, West Chester
 Rev H. A. Riley, Montrose

Delaware.

Rev George F. Wiswell, Wilmington

District of Columbia.

Rev A. G. Carothers, Washington

Virginia.

Rev L. P. Ledoux, Richmond

Ohio.

Rev H. A. Tracy, Cincinnati
 Rev J. G. Wilson, do
 S. E. Wishard, do
 John Shearer, Pleasant Ridge

Indiana.

Rev William W. Atterbury, Madison

Illinois.

Thomas B. Carter, Chicago

Wisconsin.

Rev O. W. Cooley, Fox Lake

Iowa.

Rev S. Storrs Howe, Iowa City

Oregon Territory.

Amory Holbrook, Oregon City

Foreign Countries.

Rev J. Rowell, Panama, N. Grenada
 Rev J. McLeod, Montreal, Can.
 Rev H. V. Rankin, Ningpo, China

Missionaries.

Rev. Miron Winslow, Madras, India
 Charles S. Shelton, M. D., Madura, do
 Rev Ephraim W. Clark, Honolulu, S. I.
 Rev Dwight Baldwin, Lahaina, do
 Elias Riggs, D. D. Constantinople, Tur.
 Rev Benjamin Schneider, Aintab, do
 Rev Samuel A. Worcester, Park Hill,
 Cherokee Nation
 Rev Anson Gleason, Catt. Res., N. York
 Thomas S. Williamson, M. D., Dakota
 Miss., Min. Ter.

Organization.

Hon. Theodore Frelinghuysen, the President, took the chair, and called upon Rev. Dr. Magie, who offered the opening prayer. Rev. J. H. Pettingell was appointed Assistant Recording Secretary. The following persons were appointed a committee of arrangements for the meeting, viz. Dr. Stearus, Dr. Scott, Dr. Rowland, Rev. D. W. Poor, and Rev. G. W. Wood.

A Business Committee was appointed, consisting of Samuel H. Perkins, Esq., Dr. Magie, Dr. A. Bond, F. T. Frelinghuysen, Esq., and Hon. Samuel H. Walley.

Treasurer's Report.

The Treasurer having presented his report, together with the certificate of the auditors, it was referred to a committee consisting of Chancellor Walworth, William Ropes, Esq., O. E. Wood, Esq., R. P. Waters, Esq., George F. Patten, Esq., Judge Haines, and William H. Brown, Esq. This committee subsequently reported that they had examined the papers submitted to them and found them correct. They also said :

Although these are business papers, they are of great importance, and disclose facts which demand faithful and prayerful consideration. The most prominent is that of a balance of thirty-six thousand dollars against the Board. An *occasional* balance of this character, though to be deprecated, is by no means alarming; but if suffered to accumulate from year to year, it must in the end be disastrous, and result in the overthrow of all our hopes of the conversion of the world to Christ, so far as our instrumentality is concerned. Like a small break in the banks of a pent-up stream, it is far easier to repair the evil when the waters first commence their passage, than after they have swept away a larger portion of the embankment which restrained them. This is the third year of an accumulating debt. The committee are decided in the opinion, that the Prudential Committee have reached a point beyond which they ought not to advance a single step. If the professed followers of Christ, whose sympathies are with this Board, withhold their aid after the warnings of the last three years, it may be considered as an indication of divine Providence, either that our plans are to be greatly compressed, or that the great work of evangelization is to be committed to other and more zealous laborers in the vineyard of the Lord. The committee have, however, no fears of such a result. The Ark of the Covenant is still with us. The Spirit of God still animates our churches. The Holy Ghost still continues his appropriate work in the recovery of multitudes of our fellow-men from sin to holiness, and the committee are confident that men will be found for this exigency.

While they would earnestly call upon those whom the Lord has greatly prospered, to come forward, and contribute of their abundance to cancel the present debt, and enable the Treasurer to transfer the balance to the other and more favorable side of the account, they would not withhold this privilege from others. Let the rich man's thousands, and the widow's mite, be placed upon the same altar; and let united prayer go up to heaven, that the time may be hastened, when the kingdoms of this world shall become the kingdom of our blessed Redeemer.

In view of the providences of God, in removing obstacles, and giving our missionaries access to the minds of millions of our fallen race, it is clear to the minds of your committee, that if his people would honestly perform their duty to their fellow-men in the fear of God, the sphere of our operations must be enlarged, and the amount of our expenditures increased. We must, as the lowest estimate, add \$50,000 to our last year's contributions. This will require an addition of nearly one-fifth to the sum heretofore given. And is this an unreasonable call upon us, in this highly favored land, where wealth is accumulating in a ratio alarming to the political economist and the Christian philosopher?

The committee are aware, that in many communities, such systematic measures are adopted as to secure donations of some amount from all who are, in any degree, under the influence of the gospel; but at the same time, it is well known that annual contributions, and not personal solicitations are, to a great extent, relied upon. They would, therefore, recommend the adoption of some systematic plan, in every church and society, which will reach every individual, and thus, from year to year, create additional rills to swell the great stream of benevolence.

The committee notice the amount yearly expended for agencies in the various parts of our country. It is to be lamented that the apathy of the churches, and of individual Christians, renders necessary a continued reiteration of the command of our Savior, to preach the gospel to every creature. But until the church shall awake to her duty, and spontaneously fill the Lord's treasury, such agencies must be continued, and such expenditures incurred. It is but just, however, to the officers of the Board, to say that this expense is far less, in proportion to the amount collected, than that incurred by any other benevolent society with which your committee are acquainted. And we may be permitted to add, that in all departments, as well as in the salaries of officers and agents, an honest economy prevails.

The following resolution was submitted by Chancellor Walworth, and adopted by the Board in connection with the above report :

Resolved. That this Board earnestly hopes, that the Christian churches in connection

with it, will increase their contributions, so as to produce hereafter at least twenty per cent addition to the annual receipts of the Board.

Report of the Prudential Committee.

An abstract of the Annual Report of the Prudential Committee was read by the Secretaries. The different portions of the Report were referred to various committees which were constituted as follows :

On the Home Department, Dr. Goodrich, W. W. Chester, Esq., Dr. William A. Stearns, J. Marshall Paul, M. D., Dr. Polhemus, Rev. O. W. Cooley, and Rev. T. H. Skinner, Jr.

On the African missions, Dr. Todd, Dr. Chester, Dr. J. P. Thompson, Dr. Burgess, Rev. T. L. Shipman, Anson G. Phelps, Esq., and Rev. H. B. Hooker.

On the Greek, Jewish and Armenian missions, Dr. Hawes, Dr. E. F. Hatfield, Dr. M. La Rue P. Thompson, Dr. E. Davis, Rev. N. Gale, Dr. Chickering, and Rev. Joseph Steele.

On the Syrian and Assyrian missions, Judge Jessup, R. T. Haines, Esq., Prof. E. A. Lawrence, Rev. J. O. Fisk, Rev. S. H. Hall, Rev. A. Walker, and Rev. I. N. Tarbox.

On the Nestorian mission, Dr. Sweetser, Dr. J. C. Brigham, Rev. E. Beadle, J. B. Pincnoe, Esq., Rev. John Maltby, Rev. Jonathan Edwards, and Rev. J. M. Sherwood.

On the Mahratta missions, Dr. Bacon, Dr. Fowler, Dr. Prentiss, Dr. Smalley, Rev. A. Dunning, Rev. T. Savage, and Rev. A. Tobey. On the Madura mission, Dr. A. D. Smith, Hon. E. Fairbanks, Rev. David Greene, L. A. Smith, M. D., Dr. William I. Budington, Dr. George E. Adams, Rev. George Duffield, Jr.

On the Madras and Arcot missions, Dr. B. C. Taylor, Dr. Ray Palmer, Dr. Hamner, Dr. Thomas DeWitt, Rev. W. W. Atterbury, Rev. J. A. Todd, Rev. William Warren.

On the Ceylon mission, Dr. Hopkins, Hon. Linus Child, Dr. Riddle, Rev. Albert Barnes, Dr. William R. DeWitt, Walter S. Griffith, Esq. and Dr. G. N. Judd.

On the China missions, Dr. Linsley, Dr. William Adams, Dr. B. Dickinson, Dr. Barstow, Dr. Mesler, Rev. O. L. Kirtland, and Dr. Brainerd.

On the Sandwich Islands and Micronesian missions, Dr. Dwight, Hon. D. Haines, Dr. Abeel, Anson Dodd, Esq., Rev. J. S. Gallagher, Gen. Williams, and Rev. I. N. Sprague.

On the Southwestern Indians, Dr. S. Aiken, Rev. William Hogarth, Dr. A. Blanchard, Rev. T. K. Fessenden, Rev. E. Maltby, Rev. C. Blodgett, and Rev. W. H. Bidwell.

On the Northwestern Indians, Dr. Porter, Rev. J. P. Fisher, Rev. John Marsh, Rev. W. S. Leavitt, Rev. E. R. Livingston, Rev. O. H. White, and Rev. A. Ketchum.

These committees subsequently made reports, and recommended that the several portions of the Annual Report, which had been referred to them, be accepted and adopted, which was done accordingly.

Reports of Committees.

The following is the report of the committee on the Home Department :

The removal by death, during the past year, of five corporate members, and nine missionaries of the Board, brings the affecting admonition to us all, as to the cause in which we are engaged, "Whatsoever thy hand findeth to do, *do it with thy might.*" It is matter of thankfulness, however, that while some of our most active and valued laborers have been thus suddenly cut off, others have been raised up, in still greater numbers, to take their places, so that never, in any former year, have more ordained missionaries been sent forth, while the number of assistant missionaries who have entered the field, has been rarely equaled. This fact imposes a weighty obligation on the friends of the Board, to make immediate and ample provision for the increased expense which is thus devolved upon us.

The proposed Missionary Packet for the islands of the Pacific, is demanded by the wide and increasing field of labor which is there opened to the Board ; and the expense may be safely left to the generous sympathies of more than a hundred thousand of our youth in Sabbath schools ; whose hearts will be drawn to the missionary cause with a livelier interest when they have some object of this kind, which they can call exclusively their own.

The most interesting part of the Report is that which gives us official evidence, through our Minister at Constantinople, that the Turkish government has granted complete toleration to all its subjects, Mohammedan, as well as Christian. This event is not merely a religious change, but a political revolution. It is one of the wonders of the age ; and we have reason to exclaim in view of it, 'What hath God wrought !'

The assistance afforded by the Turkish Missions Aid Society, is interesting in this respect peculiarly, that it goes to create a new bond of sympathy and affection between the two great missionary nations of the globe ; and though we are called to lament the early decease of its most active and honored agent, yet we have reason for gratitude that others are raised up, with the same spirit, to carry forward this great design of Christian fellowship and union.

The committee on the African missions say in their report :

While the Board have occasion to tender their sympathies to the missionaries, who are called to meet the discouragements and trials incident to their position in a sickly climate, and among a people suuk in bar-

barism and war; they have no less occasion to rejoice that their missionaries are so faithful at their posts, unmoved, courageous, and hopeful.

We believe that God, in the mysteries of his providence, has yet a great destiny in reserve for Africa. Her destiny is yet undeveloped; her history is yet unwritten; and her character yet unformed. But in the facts that Africa, at the present hour, lies spread out, a mighty continent, with vast inland waters, like our own great lakes; that Christian nations owe her tribes great debts of benevolence; that this Board has already planted twelve churches there, and the various missionary societies have sent more than an hundred missionaries, who are now on the ground; and that the hopes and the prayers of the good in all lands are turned towards those tribes; we see evidence that the great head of the church will raise up a multitude of redeemed ones from that land of darkness. Our present deep regret is, that our Prudential Committee have not the men and the means to strengthen and enlarge these missions at least tenfold.

Respecting the Greek, Jewish, and Armenian missions, the following language was used:

In regard to the Greek mission, Rev. Dr. King, the long-tried and faithful missionary of the Board, though single-handed and alone on that field, appears to be going forward in his work with fewer obstructions than formerly, with increased respect on the part of the people, and more encouraging prospects of success.

The Jewish mission in Turkey is for the present given up, and the missionaries heretofore laboring in that field have been transferred to the Armenian mission. The reasons for this change are fully stated in the Annual Report, and seem to your committee satisfactory. They are happy to state that the field thus relinquished is not to be left uncultivated, but is now, to some extent, and probably will soon be more fully, occupied by laborers from the London Jews' Society and the Free Church of Scotland.

The Armenian mission embraces a wide and most promising field of labor, ripe, or fast ripening for the harvest. Though embarrassed, and much tried, at some of its stations, by the late Turkish war, the mission has suffered far less than there was reason to apprehend, and was never, on the whole, in a better working condition than at present; and never had brighter prospects of success in extending the knowledge of a pure gospel among the Armenian people. The Lord is evidently, and on a very wide scale, opening the door for successful evangelical labors in behalf of this most accessible, intelligent and enterprising people of Western Asia. Your committee are happy to learn that schools, of various grades, occupy what seems to them a very proper place in the practical operations of this mission. They are established for the purpose of

imparting a competent Christian education to the youth of both sexes belonging to native Christian families, and others; and with special reference to raising up well qualified teachers and preachers, a large number of whom will soon be wanted as instructors in the schools, and pastors of the churches fast increasing in that portion of the missionary field. The committee commend this mission, now, and so signally in time past, smiled upon by the providence and grace of God, to the confidence and prayers of the churches.

The committee on the Syrian and Assyrian missions, after adverting to the death of Mr. Whiting and Mrs. Aiken, and the illness of Dr. Smith, and Mrs. Wilson, thus speak of the field in Syria, and its wants:

To the three churches previously organized, a fourth has been recently added at Sidon. These churches create a demand for pastors; a demand for which the seminary at Abeih is preparing a supply.

If we do not misjudge, this mission has in it the elements of a healthful and somewhat rapid *expansion*. New and important fields for preaching, are being entered on the north and east. Towards the south, five years ago, Mr. Thompson commenced a station at Sidon. The light of this revealed the darkness beyond, and awakened inquiry; and he next advanced to Tyre. Still later a cry came up from Alma, between Tyre and Acre, where now a native helper is distributing the bread of life to the hungry. And will the movement cease here? No, but Acre must next have the word; and passing Mount Carmel, Cesarea, Jaffa and Gaza of the Philistines must receive it. Thus while the stations of this Board will line the coasts of Phenice and Phelisia, and take the enemy's outposts, the English and Prussian united mission, occupying the interior, will storm the citadel at Jerusalem, all, together, reclaiming the Holy Land, and giving it back to its rightful Sovereign.

Of the Assyrian field they say:

It presents an urgent claim for at least four more laborers the present year. The spell of priestly power, which for centuries has bound the adherents to the Jacobite church, is well nigh broken. Many of the people are in open revolt against their ecclesiastical rulers, and the church seems on the verge of dissolution.

Your committee perceive indications in the condition of these two missions, that God has heard the prayers of his people, and so opened and prepared the field, that it will require of them a very considerable increase of men and means efficiently to occupy it. The principles of economy call for the most enlarged plans, and the most liberal outlays for their execution.

The committee on the Nestorian mission presented the following report :

The Nestorian mission has been progressing during the past year, and enjoying the divine blessing, notwithstanding the continuance of adverse circumstances. While your committee notice with regret, that the opposition of the government has had an apparently injurious effect upon the working of the mission, they feel bound to record with gratitude to God the continued kind offices of the English Ambassador and the English and Russian Consuls, and their cordial endeavors to render to the missionaries all the aid which was in their power, in the disturbed state of public affairs.

Your committee are also gratified to see the marks of progress in the action of the mission, respecting the admission of communicants to the Lord's supper. By a wise and cautious pursuit of the steps they are taking, there will gradually be given greater distinctness to the profession of the name of Christ, and the reception of the communion will indicate a more positive personal piety.

It seems to your committee important that the attention of the Board should be called to the trying position of Mr. Rhea, and to his earnest and most reasonable request for a missionary physician, as an associate in his perilous field. Such have been his exposures, and his defenceless condition, that he has been obliged once to retire from his station, notwithstanding the fact that he looks upon the state of things as, in the main, exceedingly hopeful. Your committee cannot doubt that the interest of this important mission would be greatly advanced if this necessity could be speedily supplied.

A member of the committee on the Mahratta missions, (the committee not having been together) presented the following remarks :

The condition of the Bombay mission is less encouraging than we should all desire, perhaps less encouraging than might have been expected after the long period during which this great city has been a missionary field. Yet when we consider the peculiar difficulties of such a field, it need not surprise us that there should seem to have been little progress.

The printing of the Bible in the Mahratta language, in one volume, and the printing of five thousand copies of the New Testament, in a revised version, which "is found to be generally satisfactory," are important events of the past year.

The sale of the English department of the printing establishment, so far as we have the means of forming an opinion, seems to have been wise.

It is very much to be regretted that there is at this time so small a missionary force employed at Bombay; only one missionary and his wife being in actual service. If the

station is to be maintained, it ought to be more fully manned as speedily as possible.

There is great encouragement to pursue the work of village preaching, as undertaken in connection with the Ahmednuggur and Satara missions, and great reason to hope that village churches may continue to be organized more and more extensively, as the result of such preaching.

From the part of the report relating to the Kolapoor mission, it appears that Mr. Wilder closed the schools which he had in operation, contrary to his own judgment, in accordance with what he supposed would be required by the action of the Prudential Committee, when in fact this measure was not required; but an appropriation was made for the continuance of the schools during a limited period, or until they could be made of a more satisfactory character. They were schools taught by heathen masters, and regarded by the missionary as an important means of gaining access to the people, and of inculcating some knowledge of the Scriptures.

We do not doubt that the Prudential Committee will have a kind regard—as indeed they have already had—for the peculiarity of the circumstances of their missionary, and for his feelings and judgment, whatever may be the course which they shall judge it necessary to adopt in relation to this mission, and its schools.

The committee on the Madura mission use the following language :

The committee find, in the facts pertaining to this mission, various evidences both of efficiency and success. Great prominence, we are glad to see, is still given to the preaching of the word. The missionaries not only have regular services at their several stations, but itinerate through their respective districts, the field having been wisely divided, for the purpose of more effectual culture, into eighteen districts, each assigned to one missionary, assisted by native pastors and helpers. Five native churches have been organized, and one pastor ordained. The attendance on preaching has been quite encouraging. The average number of the Sabbath-day congregations, at the eleven different stations, has been more than 300. And it is estimated that there are, in connection with these congregations, more than four unconverted adults to each church member. Though some of the unconverted may be in attendance from mercenary considerations, and others from motives not implying any special interest in the things of religion, it is still gratifying to know that the gospel has thus gained access to them. That it is not proclaimed in vain, is manifest from the accessions to the churches. During the last year, 144 have been added on profession of their faith. This is an increase of *more than twenty per cent*—a much larger increase than the churches which sustain this Board have generally been favored with—quite as large,

it is believed, as has marked some of our most interesting revival seasons. Among the indications that these converts are bringing forth fruits accordant with their profession, the committee are happy to mention their *liberality*. The benevolent contributions, for the year, of 677 church-members, amounted to 617 rupees, or more than 300 dollars; a sum practically equivalent to at least 2,500 dollars in this country.

The committee are gratified to find, that while there has been such diligence in the preaching of the word, the various departments of education have not been neglected. While certain modifications and curtailments have been made, especially in the boarding-school department—such as have been set forth in other documents submitted to the Board, and need not be here mentioned—there has been a considerable increase in the number of free-school pupils; and we concur with the Prudential Committee, in deeming it a noteworthy and promising fact, that this has been in the female department. The seminary at Pasmalie has also been efficiently sustained, much attention having been given to the training of native helpers. Especial pains has been taken, we are glad to learn, to give the pupils a practical training. Both teachers and pupils, it is stated, have employed their leisure time in distributing books and conversing with the people in the neighboring villages, thus preparing themselves, according to a method which is gaining favor in this land, for their future work. The female boarding-school at Madura is to be still cherished, as an indispensable correlative to the seminary at Pasmalie. Liberal use has been made of books and tracts, and as all who understand the various deficiencies of the vernacular literature will be glad to know, increased efforts are in progress to transfer to it useful books from the English. One of the teachers of Pasmalie has translated several books of Euclid, and the greater part of Wayland's Moral Science.

On the whole your committee feel, that in this interesting field of missionary labor, left, "by the general consent of Protestant Christendom," to the efforts of this Board, there is the clearest manifestation of the divine favor, and the amplest encouragement to prosecute our work. They rejoice to know that a reinforcement of five persons is about to be sent there, and they would it were in the power of the Board to treble its number.

On the Madras and Arcot missions the following report was presented:

As to the Madras mission, it is gratifying to learn, that the health of Mr. Winslow has improved by his voyage to this country, and that he will continue here another year. Mr. Hunt having returned to his field of labor, is actively engaged in his arduous work, and will ere long be joined by Mrs.

Hunt, who is on the eve of her embarkation.

It is evident from the reports of the mission, that during the twenty years of its existence, many precious results have followed the labor bestowed. Hundreds of children and youth have been taught the Scriptures, and several have been baptized. This mission has also been actively used as an agency for the supply of the missions at Jaffna, Madura and Arcot, with needed funds and articles for their comfort, and to help on their way those who arrive for, or depart from, these missions.

Since Mr. Hurd's removal from Royapooram to Chintadrepettah, he has taken charge of the high English school there. As he has devoted more time to this department of labor than could be given by Mr. Winslow, the increase of pupils has been large, and the teachers and pupils are exercising great energy and activity. But as all the monitors are heathens, and no one of the native teachers has a decidedly Christian character, the religious influence has been less thorough than could have been desired.

Three converts from heathenism, and two from Romanism, not connected with this high school, have been admitted to the church. The vernacular schools have done well during the year, and Sabbath meetings have been encouraging. The sale of the English department of the printing establishment has been effected, its continuance having been rendered quite impracticable by the large wages offered to workmen by the government press. But the Bible Society work in the vernacular, fully occupies the press.

The Arcot mission, with its ten male and female missionaries, all of one name, cherishing with fond affection their natural and missionary relation to the venerable parents who have finished their course and gone to their reward, are prosecuting their interesting and hallowed work with increased vigor, and in happy union with the church of their affection. They are practically testing the working of their ecclesiastical system, modeled on the platform of the Reformed Dutch Church in the United States. This is with full authority from the highest judicature of that church, to which they all belong, and in harmony with the long existing compact between this Board and that church.

The mission, as a mission, is acting under the direction of the Prudential Committee; and the appropriations made by that Committee for enlarging one and building another church, and for the sustaining of their Christian schools, give assurance of a hearty co-operation with them in their plans of operation.

The blessing of God has rested upon them in their work. Their mission is a preaching mission, and their services are in the Tamil language. Their churches have now in communion seventy-five persons. Meetings for prayer, and catechetical classes

for instructing these communicants and nominal Christians, and the continuous expositions of the historical books and some of the epistles of the New Testament, clearly show that these brethren are doing their Master's work efficiently and happily. And having, from their peculiar circumstances, the power of using the Tamil language, they are, in their churches and by the way-side, successfully holding up Christ to the more than a million of souls, in the district of North Arcot.

The committee on the Ceylon mission made no written report, but simply recommended the adoption of that portion of the Report of the Prudential Committee, saying that it was so full and satisfactory as to render any report from them needless.

The committee on the missions in China reported that they "had reviewed the labors of our missionaries in that portion of the field with deep interest." They say:

Though it has generally been regarded as in many respects among the most difficult fields, yet it is gratifying to see that obstacles in the way of success are gradually yielding to faith and labor. In every part of the field there is progress, and in some parts great and heart-cheering progress.

The Canton mission is represented as one of "peculiar trial to faith," yet even here the recent changes have all been favorable to ultimate success. A wider access to the people has been gained, and the missionaries, and their message, are received with less prejudice.

The progress of the work of grace at Amoy will be noticed by the friends of missions with special interest. It has already made large additions to the church at that station. Considering the denseness of the population, the thirst for religious instruction among the people, the number of religious inquirers, and the long continuance of the work, it is doubtful whether there is any mission of the Board, not excepting the most favored in Western Asia, that promises more glorious results. We have on this field a pleasing exemplification of a truth we always acknowledge, but seldom grasp with suitable faith, that the greatest circumstantial difficulties, and the most obstinate hinderances to missionary success, instantly give way before the power of the Spirit of God.

Nothing calls for the special notice of your committee in the other branches of the Chinese missions, unless we except the deeply interesting experiment in itinerant preaching prosecuted by Mr. Aitchison, of the Shanghai mission, in connection with Mr. Borden, of the English Church Missionary Society. The harmony of these brethren, of different communions, in such a Christ like work, and the self-denying manner in which they are prosecuting it, as set forth in the Report, should excite the

gratitude, and call forth the commendation and thanksgiving of Christians of every name.

The general remark may be made, that in all the missions of the Board in China great prominence is given to oral preaching, aided by tract distribution. The great want of this entire field is more laborers; and the wider it opens by the return of peace, by the melting away of prejudices against foreigners and against the gospel, by the increasing thirst on the part of numbers for religious instruction, and by the crowning blessing of God's Spirit in portions of the field, the louder does the Macedonian cry for help become. In conclusion, let the Board, and all the friends of missions, devoutly thank God for the great mercy he is beginning to show to the perishing millions of China.

In relation to the Sandwich Islands and Micronesian missions, the following language was used:

The state of the mission at the Sandwich Islands continues to awaken our deep interest, and to demand our devout gratitude. Here is the most signal instance for centuries, of a nation of utter idolaters changed from corresponding savage debasement into a state of rapidly advancing civilization, through the power of the gospel. History records no such change through the efficacy of any other agency. Their political constitutions, their commerce with the civilized world, their schools and their infant College, the general order and peace of the inhabitants on the different islands, all testify to the wondrously transforming power of the word and grace of God. Whatever may be the final issue as to the extinction of the people by disease—an issue which the very greatly reduced mortality of the last year appears to render less probable—their history for the last thirty years is a testimony to the sure fulfillment of the prophecies of ultimate triumph to the church, which skepticism, lettered and unlettered, will not be able to gainsay. The self-sustaining character of this mission, already so extensively assumed, is one of its most interesting features. The establishment of the new College at Oahu, is perhaps the most noticeable event in the national history. It is as yet an infant institution, but should the funds needed for its proper endowment be furnished by liberal men in the United States—and we would here heartily commend it to their munificence—it will become, we doubt not, a most efficient auxiliary to the complete triumph of Christianity in that secluded cluster of islands.

Our missionaries to Micronesia have literally "taken their lives in their hands," that they may win over the imbruted people to the cross. When the Annual Report shall soon tell, through the press, the story of their toils, their loneliness, their discouragements, their labor of love, their work of faith and patience of hope during the past year, the narrative, we think, will

not be read without strong and tender interest, or without prompting the most earnest supplications, that He who has sent them forth will continue to guard and comfort them; and that he will give to them, from time to time, the souls of these poor islanders as their reward, until the midnight darkness shall be lost in the millennial light.

The committee on the missions among the Southwestern Indians say:

The committee are gratified with the evidence furnished, that the Southwestern Indian tribes, among whom the missions of this Board are prosecuted, particularly the Choctaws and Cherokees, are steadily, if not rapidly, advancing in the knowledge of the gospel of Christ, and, consequently, in all the blessings of Christian civilization. There have been received, during the year, into the eleven churches among the Choctaws, ninety-seven members, by profession, making an average of about nine to each church.

The Christian liberality of these churches is worthy of high commendation, their contributions during the year, for foreign missions and kindred objects, in some instances amounting to more than three dollars for each church member; and this out of their deep poverty. If all the churches of Christ throughout the land, possessing comparative abundance, were to do likewise, how soon would the treasury of the Lord be full to overflowing.

Notwithstanding some painful reverses, occasioned by death and the failure of health among missionaries, and political agitations consequent upon the scenes recently enacted in the neighboring territory of Kansas, these missions of this Board are manifestly sharing the favor of the great Head of the church.

Respecting the missions among the Northwestern Indians, the committee remarked:

We are encouraged by the account given of the mission to the Dakotas. The church and school, though still struggling with difficulties arising from the wandering habits of the tribe, are well sustained; and the people are slowly advancing towards civilization, and the enjoyment of Christian and republican institutions, and are beginning to contribute to their support. We are sorry to be informed that intemperance, from special causes, is increasing among the Senecas of New York; but are happy to learn that the State is affording the same aid to Indian schools as to those for the white population.

Report of the Special Committee on the Deputation to India.

The committee of thirteen, to whom, at its Special Meeting held in Albany, in March last, the Board referred the report of the Deputation

to India, made a report, which is too long to be given here in full. They say, in the commencement of the report:

Your committee have felt, from the time of their appointment, that weighty matters have been intrusted to their deliberations; and they have not been willing to dispose of them without protracted investigation and much prayer. As the friends of Foreign Missions we have felt, one and all, willing to meet, as far as practicable, the responsibilities laid upon us; and while we are sensible of the imperfect manner in which we have executed our trust, we have spared no time or pains which might be required in order to present the whole subject, which is now exciting a deep interest in the public mind, for the final decision of the Board at its present annual meeting.

In carrying out our purpose touching this matter, the committee have held five meetings, at which most of the members have been in attendance, and spent in all fourteen days in laborious sessions, from eight to eleven hours each day, in collecting materials, in reading letters, in hearing statements, and in deliberations on the same, with a view to this report; and yet we have found it impossible minutely to survey the whole ground; nor can we pretend, in embodying the various items of information which have come before us, in all instances to have arranged them in the most natural or impressive order. To do this would require the exclusive attention of some one mind for a long period, and the production would expand into a large volume. Either directly or indirectly, the committee have had before them the entire policy and the practical working of missions to the heathen. These inquiries conduct us into a vast field, and one hitherto but imperfectly explored; and, by the wisest among us, many things yet remain to be learned.

Having spoken of the circulars which were sent immediately after the first meeting of the committee, to returned missionaries in this country, and to each male member of the missions visited by the Deputation, they remark:

In response to these and other requests for information, your committee have received numerous communications from different missions and individual missionaries, and likewise a reply from the Prudential Committee, embodying their views on the "OUTLINES OF MISSIONARY POLICY." We have likewise had statements, written and oral, from a number of missionary brethren who have returned from the foreign field, and others who feel a deep interest in the matters which are now pending before the Board. We have had before us not far from 2,500 manuscript pages, besides many oral communications. These are the principal sources from which your committee have derived their information. Of these materials, all that can be presented is a

mere synopsis; and in order to preserve the greater unity, we shall refer to the documents and other information in our possession, of whatever nature, as they may relate to the same subjects and the same missions. It is the object of your committee to lay before the Board all the information relating to essential points, which has come within their reach; not all the *communications*, for this would be next to endless, and would be likely to remind one of the hypothetical volume, which the Apostle John mentions at the close of his succinct and inspired narrative.

The report then presents quotations, at considerable length, from many letters received from the missions, and also the document on the "Outlines of Missionary Policy," which had been prepared for the Special Committee, at their request, by the Prudential Committee of the Board. Having thus presented an outline of the evidence on which they had based their conclusions, the committee introduce various resolutions and remarks on the subjects which had been before them. A few extracts will be given here.

In regard to the late visit of the Deputation to the Eastern missions, the Special Committee believe they have performed a great and needful work; that they have discharged their high trust as faithful, devoted men; that they ought to receive the cordial thanks of this Board; and, that we may confidently hope, that a new spirit may pervade and animate our missions abroad, and a strong missionary impulse be given to our churches by this labor of love. It is true, some diversity of opinion exists in relation to missionary policy; but it is not a diversity which respects the *kind* of agencies to be employed in order to save the soul and evangelize the world, but such as respects the specific *forms* and relative *proportions* in which these agencies are to be used. And in looking over the whole missionary field, there is great unanimity even on this latter point.

On the whole, therefore, your Committee are happy to report, as the result of their inquiries, and of their correspondence and intercourse with the missionaries and returned missionaries of the Board, that there is no difference, either among the missionaries, or between them and the executive officers, nor yet among the members of the Board, in regard to the great principles which underlie the work of extending the knowledge of Christ and the kingdom of God among men. The only differences that have arisen, are differences in regard to the economy and details of the work; particularly, how far the relative utility of one instrumentality and another, in making known the great salvation, is modified by the peculiarities of the work in different nations, under different governments, and in different stages of unchristian civilization. Such differences are best adjusted by the natural method of leaving them to the missionaries

and the Prudential Committee. Experience will teach. The experience of intelligent and devoted missionaries, and the experience accumulated in the councils of the Prudential Committee, will impose the necessity of modifications, from time to time, in the subordinate arrangements, and all the economy of foreign missions; while the great first aim, of saving the souls of men, by leading them to the knowledge of the Savior, is still undeviatingly pursued.

Your Committee have some things to add on the general subject.

The object of Foreign Missions is to make known the Gospel, and plant Christian churches among the unenlightened and unevangelized of our race. As a scheme of benevolence, it contemplates the spiritual condition and interests of those who are destitute of a revelation from heaven. The founders of the Board of Commissioners have distinctly set forth the great end on which their eye was fixed, when they formed their scheme and entered upon its execution.

At a meeting held at Bradford, Massachusetts, June 27, 1810, "Voted, That there be instituted by this General Association, a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means for promoting the spread of the gospel in heathen lands." When the Board was fully organized at a meeting held at Farmington, Connecticut, September 5, 1810, its leading purpose was expressed in very similar language. "The object of this Board is to devise, adopt, and prosecute ways and means for propagating the gospel among those who are destitute of the knowledge of Christianity." And when the Board received a legal existence, it was incorporated "for the purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing the knowledge of the holy Scriptures." The idea here expressed is a very clear one, and the language used to convey it is simple and well chosen. The *heathen* are the subjects of instruction, the thing to be taught is the *gospel*, and the agents and instrumentalities named for doing this work, are *missionaries* and the *Scriptures*. This was the type of missions as it imprinted itself upon the minds of our New-England fathers. "Promoting the spread of the gospel in heathen lands," by "supporting missionaries and diffusing the knowledge of the holy Scriptures," would seem to involve the idea of giving such a Christianity to the heathen as will not only save men, but become *self-sustaining*. Modern missions would be stripped of their glory, if they did not fully embrace the principle embodied in the great commission: "Go ye, therefore, and teach all nations;" that is, '*disciple*' all nations—*evangelize* all nations—'*christianize*' all nations. When this is accomplished, the work of missions is done, and other processes, whether they pertain to the salvation of men, or their advancement in a higher intellectual and Christian civilization, are to be conducted

by more settled and permanent agencies—agencies which, if properly used, with the spirit of dependence on God for a blessing, ordinarily keep progress with the living age. Among these may be named the church organization, the settled pastor or bishop of the flock, and other officers who are his co-adjutors or helpers—all of which are introduced by missions—together with the various educational institutions which never fail to accompany, or follow, the introduction of an enlightened Bible Christianity. The blessings, too numerous and multifarious to be mentioned here, which go hand in hand with a preached and welcomed gospel, or tread immediately in its footsteps, are properly left to other agencies than those of missions. A living Christianity not only creates these agencies, but knows how to use them.

The authority for missions, both in primitive and modern times, must be found in the commission given by Christ to his Apostles, briefly recorded by one of the Evangelists in these words: "Go ye into all the world, and preach the gospel to every creature." This injunction has been in force for more than eighteen centuries, and is in full force at this day. It comes to us in all its original freshness, and the same living spirit is in it which breathed there the day in which it was given. That was the dawn of a new era in the church of Christ, when a few New-England fathers, admonished by their sons, awoke to the contemplation of their own relations to this command of Heaven, and to the 630,000,000 of perishing heathen who fall within the direct scope of its intention.

The first missionaries obeyed this injunction, not only in its spirit, but in its letter. They waited at Jerusalem only for the gift of the Holy Ghost to furnish the necessary qualifications for carrying out their great commission. Among these there was one, as obvious as it was indispensable—"the gift of tongues." They were to "preach the gospel," and to many persons, and many nations whose language they had never learned, and which, in their circumstances, they had no means of learning.

They were to "preach the gospel," or proclaim its message *orally*—for this is the primitive import of the term. Other things may be called preaching, constructively; but *oral proclamation* is literal preaching. So the author of the great commission intended, and so the Apostles understood him, and so, it may be added, the gift of tongues interpreted their instructions. They were supernaturally qualified to 'speak to every man in his own tongue in which he was born.' It was the gift of *tongues* to the Apostles, and not the gift of *hearing* and *understanding a strange language*, on the part of the people. And this principle, or fact, stands forth, radiant in light, through all the apostolic narrative. Every nation was addressed in its own language—in the *vernacular*, whether more or less rich in expression, whether more or less adapted to

religious thought. The venerable Hebrew, the rich and mellifluous Greek, or the manly and majestic Latin, might have been carried round the world, by the Apostles and their personal associates, as a holy language, if it had seemed best to Him who orders all things in wisdom, and who made his own arrangements for converting the nations. The audiences might have been furnished with the gift of *hearing* with the same ease with which the first preachers were furnished with the gift of *speaking*. But this was not the plan of God. It is his purpose, the wisdom of which we can partly comprehend, but which need not be discussed here, to give the gospel with all its stores of rich grace to the nations of the earth in their own languages. There may be rare exceptions, but they are such as go to establish, rather than repeal the rule. And this purpose will be accomplished, and the glad tidings will be preached, and joyful hallelujahs will be lifted up, in all the languages and dialects of the earth.

Preaching, or *oral* preaching, as it is sometimes called, by a sort of *tautology*, in our day, is the ordained instrumentality for the salvation of the soul and the conversion of the world. This principle lies at the foundation of missions to the heathen. This is the grand agency. It must ever occupy the first rank, while other means may accompany it as auxiliaries, or follow in its train, and then become active causes for still further progress. Here God has placed *preaching—literal* preaching. Nothing can supersede it, or stand in its place, or go before it, in a successful plan of missions. On this point your committee have been entirely one in conviction and sentiment. * * * *

Education and the press can never successfully take the place of preaching. They should not stand before it in point of time, or generally be employed as a preparative to its reception. Nothing could more directly contravene the established methods of grace. It is true that the press did not exist in the Apostles' day, but education had its power over mind, and its controlling influence in the social structure; and the principle is the same whether applied to one or both, or to any other human instrumentality. "It pleased God by the foolishness of preaching to save them that believe;" and the principle is as true now as in the age of primitive Christianity.

It is true that one form of society, or of civil government, may be more favorable to the propagation of the gospel among a people than another; and one course of education of the individual mind may better prepare that mind for the saving entertainment of the truth than another; but to infer that the first work of Christian missions is to reorganize the framework of society, or reconstruct the government of a country, or educate mind, by conducting it through certain prescribed courses, in order to convert men and induce pagans to become Christians, is to disparage the simple plan

of God, and load down the friends of missions with responsibilities which no mortal men can sustain. It is reversing the order of things as established of God.

There is more in it than at first meets the eye or ear. It is saying that the Bible revelation is not adapted to man in all circumstances—that he may wander so far from God, may sink so low in vice, may be bound so firmly by the cords of sin, may go down so low on the intellectual scale, as to possess nothing upon which the truth of the gospel can fasten itself, and reclaim him. This is to disparage the Scriptures. It chimes in—we speak not of the *intention*, but of the *fact*—with the oft-repeated theory of infidels: “That you can never *christianize* the heathen till you have first *civilized* them.” This is an old theory, and it still lives in the religious speculations and the prevailing literature of the age. It is now assuming a prominent place in such discussions.

But other things are implied in the theory that would put forward any instrumentality as an antecedent and introductory process to the preaching of the gospel with success. It consigns one generation of pagans to a hopeless doom. Its language, implied, if not expressed, is this; you can not expect to evangelize and save the present generation of heathens—the only hope respects their children. These may be educated, and then the statements and appeals of the gospel may be made to bear upon their minds and moral susceptibilities, and they may be converted and saved. Not to insist here on what has already been hinted at, that such a theory would render the apostolic commission to “preach the gospel to every creature” of no force and of no avail in certain cases, and the Scriptures inapplicable to the condition of men till certain changes are brought about by other agencies than the truth of God, and previously applied, it is to our present purpose to urge that such a view of missions freshadows a hopeless future for the whole living generation of pagans. The gospel of the grace of God cannot shed one ray of light or hope upon the thick darkness which hangs over their eternity.

The Committee conclude their report in the following language:

One characteristic stands forth with a noble prominence, in the letters your Committee have received, whether from the missions or individual missionaries; and that characteristic is compassion and concern for the souls of the heathen. Our missionaries, it is true, are but men. Like those who send them out, and pray for them, and help sustain them, they are neither infallible in judgment, nor perfect in sanctification. But they are *good* men. It is an intellectual and spiritual feast to read such letters as those which have come before us. It brought us into a missionary element, by bringing us into communion with minds deeply imbued with that element. For

about two weeks devoted to this social investigation, we have seemed to live in India and other parts of the East. We have been where Adam was made, and sin entered and blighted our world; where hundreds of millions of his children are groping in a darkness so dense that it may be felt. In making our spiritual observations, we have wandered among “the shadows of death,” where the Sun of righteousness has never yet shined—where the star-light of hope even has hardly begun to appear.

But during these visits to the *pagans*, if our hearts have been depressed by the profound desolations on every hand, they have likewise been made glad by the company of our missionary brethren. We have felt a new confidence in the cause, and in God. We can never lose the impression made upon us. It was good to be there. The wail of the heathen, perishing in their sins, and going down to death, will continue to come up in our ears! Our missionary brethren, often feeling that they are alone, and almost unfriended—one after another going down to their long slumbers, seem to stand before us and point to the heathen, and beckon to this land for help. And *where* is the heart, and *what* is the heart of Christendom, that it does not beat in holy response to these appeals? The Macedonian cry comes over to us from all the densely peopled East, but where are the Pauls to hear that voice, and expound, and obey the heavenly vision, and go over the seas to help them? May this meeting of the Board be an era in the history of missions. May we all be baptized with a new and heavenly spirit to-day. May many a heart be warmed in prayer, and many a hand be opened in liberality; and many a young man, and many a young woman, come to the altar of God, and here consecrate life and soul and body to the cause of missions, and look up to heaven and say to *the first great MISSIONARY*, “Here am I; send me.”

N. S. S. BEMAN, *Chairman*.
 MARK HOPKINS,
 LEONARD BACON,
 D. H. RIDDLE,
 ERASTUS FAIRBANKS,
 LINUS CHILD,
 BENJAMIN C. TAYLOR,
 HORACE HOLDEN,
 ASA D. SMITH.
 Wm. JESSUP,
 R. T. HAINES,
 RAY PALMER,
 P. H. FOWLER.

This report was accepted by the Board, and the various resolutions which it contained, together with some recommendations and remarks which were changed to the form of resolutions, were adopted. Some other resolutions relating to the same matters were also introduced and adopted. The several resolutions passed upon this general subject were as follows:

Resolved, That the oral utterance of the gospel, in public and private, is the chief

instrumentality for the conversion of the world.

Resolved, That education and the press are to be employed as auxiliary agencies, in forms and methods, and in a relative proportion to the chief instrumentality, to be determined by the circumstances of each particular mission.

Resolved, That this Board is glad to know that the Batticotta Seminary has been only temporarily closed; and trusts that it may be soon reopened on such a plan as may accord with the views of the mission, and with the principles of the preceding resolutions.

Whereas, the American Board of Commissioners for Foreign Missions is not an ecclesiastical body,

Resolved, That it can neither exercise nor confer any ecclesiastical power.

Resolved, That the appropriate sphere of a mission established by this Board, and regarded simply as such, (whether composed wholly of ordained ministers, or of ministers and laymen,) is to decide upon the places where labor shall be performed, and the persons and instrumentalities to be employed, and to distribute funds.

Resolved, That, on the whole subject of ecclesiastical relations and organizations, the principle of the Board is that of entire non-intervention, on the part of the Board and its officers; that missionaries are free to organize themselves into, or to connect themselves with, such ecclesiastical bodies or churches as they may choose, either on missionary ground or in this country; and that in organizing churches, provided the principles held in common by the constituencies of this Board be not violated, the persons to be thus organized are free to adopt such forms of organization as they may prefer.

Resolved, That, for the purpose of carrying out in the Prudential Committee the just and salutary principle of representation, with respect to the denominations by which the Board is mainly sustained, two members of the committee be annually elected from the Presbyterian Church, and one from the Reformed Dutch Church; it being understood that a quorum for the transaction of business be, as heretofore, a majority of the members resident in Boston and vicinity.

Resolved, That in the judgment of this Board it is proper, and may be desirable, to send deputations to the various missionary stations, for the purpose of obtaining information in regard to them; but that it would be inexpedient for such deputations to have power to originate or make important changes in mission policy, without the express instructions of the Prudential Committee, and only in such cases as do not militate with principles and policy already adopted by the Board.

Resolved, That this Board deems it in-

expedient to receive *grants-in-aid* from government by the missions, when such appropriations are accompanied by certain conditions which may lead to embarrassment in the practical working of the system.

Resolved, That the Deputation to the Eastern Missions have performed a great and needful work; that they have discharged their high trust as faithful, devoted men; that they receive the cordial thanks of the Board; and, that we may confidently hope, that a new spirit may pervade and animate our missions abroad, and a strong missionary impulse be given to our churches by this labor of love.

Resolved, That the thanks of this Board be rendered to their Special Committee, for the fidelity, patience, and ability, with which they have accomplished the delicate and arduous service with which they were intrusted.

Resolved, That the Board unite, at the communion table, in thanks to Almighty God, for the gracious auspices under which he has conducted their deliberations to such a degree of unanimity, as promises an increased confidence, liberality and energy, in the prosecution of Christian missions.

The following resolution, offered by a member from the West, was also adopted

Resolved, That while the Board have deemed it wise to review and readjust the form of missionary labor to the progress of the work, the Board retains undiminished confidence in the Christian spirit, wisdom and devotedness of those missionaries, who have borne the burden and heat of the first struggles with heathenism, and cherishes the memory of the toils, self-denials and lives of those who sleep, and of those who now survive, veterans of the field, as the peculiar treasure of the missionary enterprise.

Disabled Missionaries and Children of Missionaries.

Pelatiab Perit, Esq., from the committee appointed at the last annual meeting to consider the propriety and expediency of making some permanent provision for the support of superannuated and disabled missionaries, and also to inquire into the expediency of revising the present rules respecting the children of missionaries, made a report, which, by vote of the Board, was laid upon the table, in order that it may be printed for circulation among the members; and the further consideration of the subject was postponed to the next annual meeting.

New Members and Officers.

A committee on New Members and Officers was appointed, consisting of Chief Justice Williams, Horace Holden, Esq., Hon. William J. Hubbard, Dr. Thomas DeWitt, Dr. Skinner, Dr. A. L. Chapin, and Dr. Sweetscr. They

nominated for election as Corporate Members of the Board,

George E. Adams, D. D., of Brunswick, Me.
William W. Thomas, Esq., of Portland, Me., and
Lyndon A. Smith, M. D., of Newark, N. J.,
who were accordingly elected.

For officers of the Board, the committee recommended the following persons, who were duly chosen for the year.

THEODORE FRELINGHUYSEN, LL. D., *President.*
THOMAS S. WILLIAMS, LL. D., *Vice President.*

HON. WILLIAM J. HUBBARD,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
NEHEMIAH ADAMS, D. D.,
REV. AUGUSTUS C. THOMPSON,
HON. WILLIAM T. EUSTIS,
HON. JOHN AIKEN,
HENRY HILL, Esq.,
ISAAC FERRIS, D. D.,
ASA D. SMITH, D. D.,
WALTER S. GRIFFITH, Esq.,

Prudential Committee.

RUFUS ANDERSON, D. D.,
REV. SELAH B. TREAT,
SWAN L. POMROY, D. D.,

Corresponding Secretaries.

REV. GEORGE W. WOOD, *Corresponding Secretary resident in New York.*

SAMUEL M. WORCESTER, D. D., *Rec. Secretary.*

JAMES M. GORDON, Esq., *Treasurer.*

MOSES L. HALE, Esq.,
HON. SAMUEL H. WALLEY, } *Auditors.*

Place and Preacher for next Meeting.

The committee on the Place and Preacher for the next annual meeting, consisted of Dr. Thomas Shepard, Henry Hill, Esq., Dr. Walter Clark, Dr. Tappan, Dr. Bouton, Rev. Eli Thurston, and Rev. E. Strong. They recommended that the meeting be held in the city of Providence, R. I., that Rev. Dr. Thompson, of Buffalo, N. Y., be the preacher, and that Rev. Prof. Shepard, of Bangor, Me., be his alternate.

Resolutions.

In addition to resolutions already given in connection with the Treasurer's report, and the report on the Deputation, the following were adopted by the Board during the progress of the meeting:

Resolved, That the thanks of the Board be presented to the Rev. Dr. Bethune, for his sermon delivered on Tuesday evening; and that he be requested to furnish a copy for publication.

Resolved, That the thanks of the Board be presented to the families of different denominations in this city, for their generous hospitality and kind attentions to the members of the Board, during this meeting.

Resolved, That the thanks of the Board be presented to the First Presbyterian and the First Reformed Dutch Churches and

Societies in this city, for the use of their respective houses of worship; and also to the choirs of singers, for their assistance in the devotional exercises.

A communication having been received from W. A. Whitehead, Esq., President of the Newark Library Association, tendering to the members of the Board the free use of the rooms of that Institution while they should remain in the city, it was

Voted, That the invitation be accepted, and the thanks of the Board presented to the Directors of the Association.

Devotional Services.

At the opening of the meeting, as already stated, prayer was offered by Dr. Magie. On Wednesday, Thursday, and Friday mornings, the Board also united in prayer, led by Dr. Patton, Dr. Hamner, and Dr. Taylor.

On Tuesday evening, Dr. George W. Bethune preached a sermon from 1 Timothy i. 15. Drs. Tappan and Todd, and Rev. Mr. Winslow from Madras, took part in the devotional services of the evening.

On several occasions during the business meetings, the audience was relieved by singing; and during the forenoon of Wednesday, prayers were offered by Dr. Spring and Dr. Hawes, and Rev. Mr. Schneider, from Aintab, addressed the Board in relation to missionary operations in his field.

Without interfering with the business at the First Presbyterian Church, meetings were held at the First Reformed Dutch Church, on Wednesday and Thursday evenings, where addresses were delivered by several returned missionaries, and others. On Thursday afternoon, the death of Christ was commemorated in both the churches above mentioned. The number of communicants was very large, and the occasion was one of deep and tender interest, when, it may be hoped, many renewed their vows of consecration to the Savior, with an increased sense of obligation to labor for the conversion of the world. At the Presbyterian Church, the services were conducted by Rev. Mr. Hogarth, Rev. Mr. Barnes, Dr. Dickinson, Dr. Sweetser, Dr. Wm. A. Stearns, and Dr. Hopkins. The service at the Reformed Dutch Church was designed especially for missionaries and their friends, and was conducted by Rev. Mr. Worcester, of the Cherokee mission, Rev. Mr. Winslow, of the Madras mission, Dr. Riggs and Rev. Mr. Schneider, of the Armenian mission, and Rev. Mr. Beadle, formerly of the Syrian mission. The gathering of Christians and of Christian ministers on the occasion, from so many widely separated portions of the world, served forcibly to remind those present of the day when "a great multitude, which no

man can number, of all nations, and kindreds, and people, and tongues," shall stand "before the throne and before the Lamb, clothed with white robes, and palms in their hands," and shall cry, "with a loud voice, saying; Salvation to our God, which sitteth upon the throne, and unto the Lamb."

The meeting on Friday morning, after the business of the Board was finished, was one of high order. After singing, appropriate addresses were made by the President of the Board, Hon. Theodore Frelinghuysen, by Dr. Anderson, the Senior Secretary, Rev. Mr. Thompson, one of the Prudential Committee, and Dr. J. F. Stearns, of Newark. The assembly then once more united in singing

"Blest be the tie that binds,"

and Dr. Hawes, of Hartford, pronounced the benediction.

Adjournment.

The Board adjourned to meet at Providence, R. I., on the Tuesday preceding the second Wednesday of September, 1857, at four o'clock in the afternoon.

Remarks.

This meeting of the Board had been anticipated with much interest, but on the part of some certainly, with mingled emotions of hope and apprehension. The time of the meeting had been deferred near two months, in order to give the Special Committee on matters connected with the visit of the Deputation to India, opportunity to hear from the missions and complete their report. What that report would be was not known, nor could it be known how far the members of the Board would agree with the views and principles which it might present. Many expected much discussion, and perhaps excited discussion, if not a final want of harmony. As before the special meeting at Albany, so in this case doubtless, much prayer was offered to Him

in whose name, and for whose glory, all this work of missions is undertaken. And as in the former case, he "heard the voice of supplications," and was present to guide and bless. As was remarked, Friday morning, the world might learn, by looking at the whole history of the discussion which had taken place in connection with this subject, at Utica, at Albany, and at Newark, with what a Christian spirit Christians can discuss differences, while all are seeking the same great object. The united thanksgivings of the Board around the communion table, in view of the harmonious results to which they had been conducted, were most appropriate.

Another subject which had awakened much solicitude before the meeting, was the condition of the Treasury. Thursday evening was devoted mostly to a consideration of this subject, and though the debt is not paid, and the Prudential Committee will be constrained to make appropriations for the coming year under trying embarrassments, it can hardly be that the feeling which was manifested and awakened during the evening, will not serve largely to increase contributions. The few pledges of donations which were made were also a pledge of other donations to come. No one appeared to feel that it could be right for the Board to curtail its operations while the varied leadings of the providence of God abroad so obviously beckon forward. All felt that the income and the expenditures of the Board ought to be, and hoped, at least, that they would be, largely increased.

The list of members present shows that the meeting was large. The number of names taken by the Assistant Recording Secretary was—of corporate members, one hundred and four; and of honorary members, four hundred and forty-three. About fifteen hundred persons, it was stated, were entertained by the families at Newark. More of religious, devotional interest gathered around the occasion than could perhaps have been reasonably expected under all the circumstances of the case. It was good to be there, and the results will be good.

INTELLIGENCE FROM THE MISSIONS.

Gaboon.

LETTER FROM MR. BUSHNELL, AUGUST 18, 1856.

Death of Mr. Adams.

THE remarkable account which will be found below of the missionary life, and especially of the last sickness and death of Rev. Henry M. Adams, may be appropriately introduced by the

opening sentence of an earlier letter from Mr. Bushnell, dated August 14. "Another star has set, or rather risen, to shine forever in the Savior's diadem. Another soldier of the cross has finished the conflict, laid off his armor, and ascended to receive his crown. Poor Africa has lost a most devoted friend, and we have lost a beloved brother and fellow-laborer; but heaven has gained a ransomed spirit."

The narrative, so far as it relates to the death-

hed scenes, will doubtless be perused by different readers with different feelings. Some will perhaps regard the whole only as an exhibition of the wanderings of a delirious Christian mind,—and even so it will be read with interest,—while others will consider it as another striking evidence, that the departing Christian is often favored, while the soul still lingers in connection with the body, with enrapturing views of heavenly blessedness; and also with clearer views of the future progress and triumph of the cause of Christ on earth. But whatever view may be taken of the case, it is one of too much interest, to the psychologist as well as to the Christian, to be withheld from the public. Mr. Walker, of the Gaboon mission, a dispassionate and judicious man, writes respecting the narrative: “Mr. and Mrs. Preston think that Mr. Bushnell has caught the words and spirit of those last sayings as nearly as it is possible to repeat them. Though they say that the full *reality* can never be felt but by those who were present, who heard with their ears and saw with their eyes, seeing ‘his face as it had been the face of an angel.’

“All say that there was no appearance of aberration of mind, and no excitement of the imagination; but the whole scene was marked by the calm placidity which characterized our dear brother in all he did, and all he said. Those who were most intimately acquainted with him, can best understand how much I mean by this. There are expressions in that letter which may seem extravagant. They may seem to be the visions only of a fevered brain; but to us there is no such seeming. *It is a reality.* Such it will remain.”

Missionary Labors.

Mr. Bushnell writes:

Our lamented brother arrived at Baraka and joined our mission about one year and a half ago. The first few months of his missionary life he passed at Oléndebénk, pursuing the study of the Dikélé language, in which he made considerable progress. But at the semi-annual meeting of the mission in July, 1855, he was appointed to the Pangwe field and transferred to this station, where he arrived, and became an inmate of our family, a little more than a year since. Our first impressions of him were that he was an uncommonly humble, self-denying and Christ-like man; and one physically, mentally, and morally qualified for the arduous work to which he had been appointed; and our subsequent acquaintance more than realized these first impressions. For a few weeks, realizing the pressing necessities of this station, he remained and itinerated among the surrounding Bakélé and Shékanie towns;

but as soon as the way was opened, he entered upon his self denying and perilous labors among the barbarious and cannibal Pangwes, with apostolic zeal and faith. These labors he continued, untiringly, till he was called to exchange the toils of earth for the rest of heaven. Usually he left the station on Monday, spending the week itinerating among the neighboring Pangwe towns, till Friday or Saturday, when he returned and passed the Sabbath at Nēngenēngē, preaching in the adjacent towns and villages.

These pioneer labors were necessarily attended with great fatigue, privations and perils. He traveled in a small canoe, propelled by a single native boy, or often by his own strength alone. He could carry with him nothing but the most common necessaries of life; and in the towns where he temporarily resided, he occupied small native huts, filthy and unventilated, destitute of chair, table, or bed, except a quilt, spread upon bare bamboo poles, with a blanket to cover him. And once, even these few articles of comfort were ruthlessly taken from him, and he escaped bare-headed, with only the clothes upon his person, from the savage violence of those for whose good he was making such sacrifices, and enduring such privations. But nothing daunted, and never discouraged, when persecuted in one town he fled to another, and when compelled by wars to leave that, he sought still another, where he might mingle with the degraded savages, acquire their language, and prepare the way to proclaim to them, ultimately, the wondrous story of redeeming love.

These labors he enjoyed exceedingly, and often remarked that he was now realizing his ideal of missionary life. Generally, his health was good. His sensitive nature was continually shocked by heathen customs and practices; and the hearing of his ears, and the sight of his eyes, deeply affected his heart. Though they were desperately depraved, and sunk to the lowest depths of superstition, he viewed the people as possessed of minds susceptible of cultivation, and of priceless immortal souls, destined to endless sorrow or eternal bliss. He fully believed that they would receive the gospel, perhaps more readily than the tribes nearer the sea, and become the people of God, and agents in carrying the truth to unexplored regions of the interior.

He was indefatigable in his efforts to acquire the Pangwe language, and reduce it to writing; and his efforts were not without success. He was able to

converse in it with some facility, and had obtained a vocabulary of more than two thousand words, which he had arranged alphabetically with their definitions, besides several hundred colloquial sentences. During the present dry season, he had hoped to make some explorations among towns never yet visited, and also to continue the study of the language. To this end he decided to build a small bamboo house at Mafu, a Pangwe town about six miles above Nengenenge, on the west bank of the Nkâma. To finish this house, he left us, in his usual health, on Tuesday, the 5th instant, and returned on the evening of Saturday, the 9th instant.

Sickness.

Upon landing, he remarked, with his accustomed smile, that he was pretty well, passed to his room, and soon after appeared at the tea table. He ate nothing, however, alleging as a reason, that he had a late dinner. After tea, he led our family devotions, with much fervency, and then retired to his room. Perceiving from his appearance that he was far from being well, we followed him; and on being questioned, he admitted that he awoke in the morning with fever, and that he had noticed some unfavorable symptoms; but added that he had resorted to the usual remedy, and thought a good night's rest would quite restore him. We urged him to continue the remedies, and if any change appeared, to be sure and ring his bell, that we might hasten to him. The following morning, we found that he had experienced a chill during the night, though he was suffering but slightly from fever. We prescribed more vigorous treatment; but before noon, we were alarmed by the appearance of some fatal symptoms, and resorted to the usual medicines in such cases.

About ten o'clock, Sabbath evening, he experienced another paroxysm of chill, which seemed to shake his system to its centre. This was followed by great exhaustion and considerable fever. As soon as he was able to speak, he remarked that he did not know how his disease would terminate, but that he felt entire resignation to the will of his heavenly Father, and an unshaken confidence in his Savior. During the night he slept some, and was in a gentle perspiration most of the time.

The following morning, as he could retain the medicines which were administered, notwithstanding the malignant symptoms, we hoped the disease might

soon yield. But in this we were disappointed. About four o'clock in the afternoon, a sinking paroxysm came on, which was probably the crisis in his disease. His limbs became rigid, his breathing difficult, and we supposed him sinking into the arms of death. By the most active means, however, we succeeded in restoring him to consciousness, and in a short time he was able to speak. He was then informed that we considered his recovery quite doubtful, and asked if he had any message for his friends in case he should be called to depart. He replied that he had not, except to send them his love, and urge them all to be faithful, and prepare to meet him in heaven; and tell them that he loved to abase self and exalt Christ, and that he had no other trust but Christ.

During the night, almost constant means were employed for his recovery; and though he had become nearly blind, and several times we thought him dying, we began to feel much encouraged.

Triumphant Death.

About 11 o'clock, Tuesday morning, he sunk into another paroxysm, and we again thought him dying; but after about an hour, he revived, and lay for some time in a quiet state, during which he seemed to be engaged in silent prayer. Then, suddenly starting up, with great animation he exclaimed, "I hear music—beautiful music—the sweetest melodies! I see glorious sights; I see heaven. Yes, the gates are open, let me go. I want no more of earth; detain me no longer, let me go! I started once, but I saw demons. I saw the chains of hell and was afraid! But now I see another view. O, how beautiful! O, wonderful, wonderful views I have! O, the love of Christ, the love of Christ, to save such a sinner as I have been! I have been very unfaithful to him, and yet he gives me such sweet visions of glory as these."

Addressing those who stood around his bed, he said, in tender accents, "I see you now, and my tongue is unloosed. I see you wiping your eyes. Weep not for me. I am happy. I am sorry for you, brethren, to leave you to toil on alone. Would that you could be with me here. Be faithful, and God will bless you. I have been praying most earnestly for this mission, and trying to gain evidence that it will not be broken up. I had hoped still to enjoy seasons of prayer and of labor with you, and to have lived to see the salvation of this

people." It was remarked, "You felt special interest in the poor Pangwes." He replied, "Yes, but their prospects are dark, the Bakeles are so jealous of them. I did hope to learn their language, write it out, and be able to tell them of the love of Christ. But it is all right."

Starting again, he exclaimed with emphasis, "Yes, God has showed me—I knew he would—what he is going to do for Africa. Africa shall be redeemed! Brethren, *glorious* times are coming! These people *will* be converted, and all this land shall be the Lord's. These hills back here shall all be holiness unto the Lord! Go on, brethren, be not discouraged, for I see *glorious* things in reserve for this mission! It will be sustained. Tell Christians in America that it will. O, why will they not cease wrangling, and wake up, and know the *blessedness* of engaging in this work. But if God should raise me up, and send me back to America, to tell them the visions I have seen, I fear they would not believe, no, not even if one should rise from the dead."

The boys belonging to the school coming in, arrested his attention, and he raised his voice, and cried out, "O banabame, bishambe, bishambe, bishambe, (my children, beautiful, beautiful, beautiful!)" Then, addressing them in English, he said, "I want you all to become Christians, and go and teach your countrymen." "Why do I linger? I am going; I am going; the cords of life are breaking; O, the *pain*—no, the *bliss* of dying. There is no pain. Blissful, blissful, *blissful!* Who would have thought that I should have had these glorious views! Wonderful, wonderful, wonderful things I see!" A cup of water was handed him, and he remarked, "You are very kind. A cup of cold water, given in the name of Christ, shall not lose its reward. I am satisfied, my thirst is quenched with the waters of life. Sweet waters! Beautiful fountains are there!" Naming the different members of the mission, he said: "I love them all. And my brothers and sisters. I fear my brothers are not Christians. O that they were here, to see me die! Tell them to prepare for this." "Do go and see Bezia, and tell him I have prayed for him," referring to a poor boy who is condemned for witchcraft, and expects soon to be tortured to death. "Why do I linger?" It was remarked, "Perhaps it is to teach us how to die, and to comfort us by your words of encouragement." He replied, "No, it is because I

have been so unfaithful. But I shall soon go. I shall be the first missionary buried at Nēngēnenge, and I am glad it is so; I hope my ashes will be the seed of a church here. I rejoice that I came to Africa! How wonderful that I should have been permitted to engage in this work, and then be brought to enjoy such visions of glory as these! The *bliss* of this hour alone, is a recompense for a life of toil and suffering. I am going; I am going; but I have no fears; all is bright."

It was said, "We feel that we can hardly spare you. Would you not be willing to remain and labor for these poor heathen, if it was your Heavenly Father's will?" He replied, "O, yes, certainly; go or stay; but surely he would not show me all this glory, and then send me back to earth again? O wonderful, that such a sinner as I have been, should be brought to this, and with tongue unloosed, and the bonds of sin broken, see and describe such scenes as these! But I am going. Farewell. Give my love to all the brethren and sisters, and to all Christians, and urge them to live for Christ. Remember what I have told you. I am going. My speech on earth is finished." Then, with both hands raised and gazing upward, he became insensible to earth and apparently unconscious. But it was not the will of God to release his servant immediately. He lingered for about twenty hours, generally speechless and blind, but at times conscious.

About four o'clock the following morning, Dr. Ford, who had been sent for on Monday, arrived, and for several hours continued the means that had been used to prolong his life; but nothing effectual could be done. During the last six hours that he remained with us, though unable to speak, his countenance was illumined with a celestial radiance, clearly indicating the rapturous communings of his departing spirit. He ceased to breathe at twenty minutes past twelve o'clock, August 13th, without a struggle or a groan. The following morning his funeral was attended at seven o'clock, and we laid him to rest in a quiet place on the mission premises, a few rods in the rear of the mission house.

Who will come and fill the breach which death has made in our ranks? Unless one or more come to our assistance soon, I fear that not only the commencement which has been made among the Paugwes will be lost, but also this station will be left vacant, for

we are feeble and liable at any time to fail.

Arabkir.

LETTER FROM MR. RICHARDSON, AUGUST 22, 1856.

MR. RICHARDSON, in the commencement of his letter, refers to the fact that "the friends of missions and the patrons of the Board, have a just claim for full information in respect to all that is occurring of general interest, at the various stations sustained by their benefactions." Yet he says it sometimes happens, "that the hands of the missionaries are so completely filled with pressing work, time does not remain for extended correspondence." He and his associates at Arabkir have been of late thus busy, while they "are constantly conversant with circumstances which, could they be faithfully portrayed and brought before the minds of American Christians, would not fail to encourage their faith, and stimulate their zeal for the cause of God." He proceeds to speak of an Armenian village "not quite two hours distant from our own home in the city," which was just then calling forth in them "feelings of mingled joy and sadness."

Shehuk—Its Promise and its Need.

The village of Shehuk contains about forty houses, with an aggregate population of not less than five hundred; all Armenians and all husbandmen. These people, though they are said to be very industrious, are very poor; nor do we wonder at their wretchedness and poverty, after being informed that not a single villager owns a foot of the rocky soil which he plows and sows and irrigates; nor a stone, nor a stick in his narrow and crowded dwelling; but the lord proprietor of all is one of our citizen Turks, who takes one half of that is raised as rent. From the undivided whole, the government tithes, a literal tenth, is previously taken; and the moiety left by tax gatherer and landlord is further reduced by the ruinous practice of entertaining guests without charge. When a Turk enters an Armenian village he calls for the best accommodations the place affords, both for himself and his horse; and when he chooses to leave, the poor villagers consider themselves fortunate, if in addition to his free fare he does not rob them of something.

Among these poor villagers, the work of God has been commenced most en-

couragingly, as will be seen by a reference to Mr. Clark's report for 1855-6. The priest has been converted, and is a man of more than usual character and influence. He is employed as a native helper, and is laboring with much success. A most encouraging feature of the work in this village, is the increasing hold which it is taking upon the women, who are not only learning to read, but are constantly talking to all they meet, both at home and in the fields, about the truths of the Bible, and the superstitions and errors of the old church. Even children are deeply interested, and are learning to read, and that too *without the assistance of a school.*

In this village, a community has been organized of about sixty members; and there are many others already enlightened, who attend the meetings. Judging from present indications, it is hoped the time is not far distant, when this whole village will embrace the truth. But the work is already seriously embarrassed by the want of a suitable place for a school and religious meetings. There is no school, for the simple reason that there is not a spare room in the whole village that can be had for such a purpose; and this, not on account of any want of readiness on the part of the people, but because every suitable place is occupied by families. The people meet for worship at the house of our helper, the priest, in a small room which is the habitation of twelve persons! It can, therefore, easily be seen, that if much further good is to be accomplished in Shehuk, a building must be erected, suitable, at the same time, for a school-room and chapel. And that the people can do little to help themselves, except it be by their own labor, is also plain. It is to be hoped that the \$100 asked for this purpose, in the estimates for 1857, will be granted. But still a difficulty remains, even should the needful grant of funds be obtained; as all the soil belongs to the Turkish proprietor who, being a bigoted adherent of his own religion, refuses to grant a site for a chapel. This subject will be brought before the government, which it is thought will grant such an order as will obviate any further difficulty.

Other Places.

Last week, two native helpers set out on another tour among the Kuzzel-bash villagers, two also returned to their work at Egin, and two others went to Mala-

tia. The helper at Egin has succeeded in obtaining a house for mission purposes; though the opposition of the Vartabed made it necessary to take a Turkish rather than an Armenian house. A stall is also to be opened for the sale of our books. The two brethren at Egin will go on a tour to Erzengan in a few days, where there is much encouragement. The native preacher at Divrik writes in a very hopeful strain. There is, at present, much discussion of our doctrines among the old Armenians. At Maden the brethren have had much difficulty in securing a place for a chapel and school-room, which, however, we trust will terminate satisfactorily.

Ascension Island.

LETTER FROM DR. GULICK, MARCH 7,
1856.

Hopes and Trials.

DURING the month of January Dr. Gulick's time was so much occupied with attention to the sick and various domestic cares that he says, "I did little missionary work." Different members of the mission circle are beginning greatly to need the relaxation which may be afforded them by the missionary packet; but they are still laboring on in hope. Dr. Gulick writes:

For the last six weeks I have begun to engage in translating the Scriptures and have preached at three different places in the bay, every Sabbath. My small congregations, of from ten to forty, each week increase in interest. My heart is more and more engaged, and my soul is more and more drawn out in prayer for these wretched ones. It is premature to begin the shout of victory, but sometimes I cannot resist the impression that the day is near when we, and they of christendom and Heaven, may rejoice over our first convert. It was but last Sabbath that I got permission to offer a prayer at a feast where all the high chiefs of the tribe, with one exception, were assembled. Most of them, it was noticed, sat with their heads erect, determined upon not joining even in appearance; but the Wajai, he of whom I spoke so favorably in the Herald of June, 1854, bowed very low. As we left the feast-house, the Wajai inquired of me about the pilot's chasing ships on the Sabbath; a subject about which I have never said much, and never any thing to him!

To show the things against which we have to fight, and the need of celestial weapons, let me tell of the great event of this season. It is now nearly four months since we have had any rain, a circumstance very unusual even during this dry season of the year. Vegetation is beginning to wilt. The natives are anxious for rain to start their yam crops. They have consequently resorted to a celebrated priestess on the north side of the island, who holds intercourse with the spirit of one of their celebrated chiefs—a chief who came from some foreign land, whose name is Ichokülekül. She has been down among this tribe, being feasted by our high chiefs; for if she is propitiated, she will propitiate Ichokülekül. And now, this week, we are favored with a slight relaxation of our furious tradewinds, and with slight showers! It is hard to meet the force of this fact on the superstitious, ignorant mind.

Two children visit Mrs. Gulick for instruction, nearly every day, "though she gave up her school two months ago." The boy has learned to read with some readiness all that can be written in the Bonabe tongue, and is studying English. Mrs. Gulick is hardly able, with all her other cares, to resume the school again, even if pupils can be had. She was hoping soon to commence meetings to instruct the females. Dr. Gulick writes: "Her health is gradually failing. She much needs more exercise and relaxation than I can give her here. Were it possible, I should wish her now to go to the Sandwich Islands for a time. Mrs. Sturges's health is not by any means robust, and a sea voyage would do her much good. We must wait for the Morning Star! which we trust will dawn upon us in 1857."

LETTER FROM MR. DOANE, FEBRUARY,
1856.

MR. DOANE commences his letter with allusions to 'hope deferred.' "I hoped ere this to have written you,—Micronesia is waiting for the gospel. I hoped to have been able to make a partial exploration of the islands to the west of us, and from these to have sounded forth the encouraging fact, 'All Micronesia is open to the missionary.'" This fact, he is confident, may be stated as soon as that western exploration is made. Dr. Pierson has found the groups of islands north of the Kingsmill, quite ready to be entered; and he feels sure, "we have only to make the attempt at landing on the more important islands to the west of this, and we shall be welcomed. And then all Micronesia will be open." He has not

been able to carry out his plans as proposed in the autumn, no opportunity having presented itself by which he could do it. "I am still detained here," he says, "and perhaps shall now be till the arrival of our missionary vessel, should we hear that she will arrive in the course of some months."

Strong desire to extend their Work

Speaking still further of obstacles in the way of carrying out plans of missionary exploration, he writes :

It is difficult to find a whale-ship—and these are about all we have to do with here—willing to aid us to the extent we wish. Such vessels will only make a straight course, stopping at such islands as may come in the way. And then, too, in case of a repulse, though I should not fear this, we have but little opportunity to reach a place of safety. The captain with whom I had partially agreed to go, would only engage to take me to the Hogoleu, and from there to Jap, and from there to the Pelews, in case I should need to reach some other island. But this we felt would be the least of our trials, in exploring with such vessels. They cannot do for us as a vessel of our own would—visit various islands of a group, frequently cast anchor, spend a few days here and there; and withal, aid us directly in our missionary work, by exerting a religious influence. In view of all these difficulties, we may think it best, should we hear that we are likely to have a vessel at our command, to defer all exploration till then. But should we not thus be favored, we cannot—and I trust you will agree with us—we cannot remain shut up on this island, while many to the west of us are still unknown to the church. We shall feel compelled, with all prudent measures, to break through our present confinement, and visit other people in heathen darkness. Our hearts have burned to do it long since. We have been almost impatient in our captivity, if such I may call it. At least we have greatly wished we could take passage in some vessel, even though it would cost some suffering, perhaps much, and see if Providence had not opened the numerously populated islands of the Hogoleu group, Jap, and the Pelews, and perhaps others also. But for various reasons, undoubtedly wise, Providence is still detaining me here; and as I have said, I shall now most likely remain for a year or so. But my heart will often offer up the prayer

that soon the people mentioned above may have the gospel given to them.

Want of a Vessel.

Suffer me to call your attention, just here, to the manifest want of a *missionary vessel* among us. You see how we are cramped. You see how difficult it is to reach islands at the west only some fifteen hundred miles from us. You see how we must stand, as it were, upon our own shore, and, looking but a little way across the waters, see many people beckoning us to bring them the Bible. But alas, we cannot, because we cannot cross the deep waters which separate us. Their petitions for help may be sounding in our ears, but we must turn away unable to offer help. I must confess my own heart feels much as it would, should I see a wrecked sailor on some vast rock, around which the angry sea was dashing furiously, when I had no means to reach him. They who are crying to us awaken very tender feelings in our hearts; but those feelings must be smothered.

In this very palpable want of a vessel, how long shall we be kept? How long must we be shut up where we are? Is it not possible that we may soon be relieved? But I trust your sympathies are with us. You are not of yourself keeping us thus bound. It is the want of funds at your command. Well, we will patiently wait a little longer for the tardy movement of the church; feeling, however, that many, many souls must perish because of this indifference.

Present Home—The Chief friendly.

Mr. Doane proceeds to make some remarks as to the number of laborers which should be employed at Ascension Island, when so many other islands are waiting to receive the gospel. But as he had been unable to get away, he had for the present, sought a residence on the north side of the Island, in the Jekoi's tribe.

I am happy to say the opening I have effected has been quite beyond our expectations. This tribe, and especially the *Wadjai*, the highest chief, has been looked upon as rather formidable to missionaries. He has not heretofore been very friendly to us. So much has he been under the influence of foreigners, that he has always avoided giving any favorable reply when asked whether he would like a missionary near him. But in the exploration Dr. Gulick and myself made a few weeks since, for an opening here, we found him quite ready to receive

me. And when, a short time since, I came up to make a final settlement of things, I found him quite anxiously awaiting my arrival. He received me in a very friendly manner; and when I stated to him my mission, and that I should especially wish *him* to build me a house, he at once replied that he was ready. Accordingly I handed over my *trade*, consisting of one hatchet, one large butcher knife, one red flannel shirt, three yards red flannel, and about six yards of calico. To him this was a large quantity of trade. But he took it, and is to put me up immediately a house some thirty feet long and twenty-four wide. He will do it at once, and indeed he has all his men now at work; and so busy are they, they have not time for any thing else.

Withal, this chief is unexpectedly friendly and accommodating. He entertains me in his best state, has offered me the present use of his own house, the best one, and securely protects my little property. We had always felt that our trade, especially, would not be very safe here, and perhaps our lives; but thus far what I have brought with me is as safe as though it were in my own house, and watched by my own eye. I have seen no disposition to pilfer. But perhaps when I move into my house, and become somewhat familiar here, and the novelty of my arrival has worn off, I may have to write you a more painful story. Yet I hope and think it will not be so.

A Cheering Incident.

I cannot forbear to narrate one pleasing incident which occurred since my arrival here. But a few days since, this chief was sitting surrounded by some of his intimate associates, with bottles filled with 'grog'—a liquor made of the sap of the cocoa-nut tree and quite intoxicating—before them, when he came to me and asked whether I should like his drinking grog. I was not a little surprised at the question, but seeing the way open, I gave him and his associates a plain, faithful temperance lecture. Though it was in broken English and native, it was effectual. Those bottles were thrown aside, and soon a man was dispatched to pull to pieces the chief's miniature *distillery*. I must confess, at all this I was not a little surprised. Here, in this stronghold of intemperance and reveling, in the very citadel of strong drink in the Jekoit's tribe, this victory was gained, and that too without a word

previously from me. Is not this the work of God? Has he not preceded me with his Spirit, and made the rough places smooth? But I will not rejoice too exultingly over this victory, lest it be only temporary. For Satan will not let this man escape without many a hard struggle. He will be sadly tempted by sea captains. They will, as they visit him from time to time, tempt with pleasing words and the glass. They will tell him, as they have already, not to listen to the missionary—it is good, brave, noble to drink and get drunk. If this man stands firm where he is, it will be with a desperate struggle. Never was a reformed drunkard at home, while living still among his old associates and scenes, compelled to fight more desperately the good fight, than he will be. If he will be truly firm, and this is but the first-fruit of a good work God is working in his heart, then may I feel that the kingdom of heaven is not far from this people; for the influence he will exert will be far-reaching and important. I trust it will not be many days ere I shall be fully settled in my own little home; then I shall begin to work more among the common people, for it is they who most gladly receive the gospel.

Recent Intelligence.

SMYRNA.—Mr. Dodd writes, October 15, "We arrived in Smyrna a year since, quite feeble, and for two months unable to do anything, but soon began to improve, and continued to do so most of the year." "I think that my own health especially has been gradually improving all summer, and I am now stronger, and able to do more than during the last summer in America." "I may say a few words of the work here. The church is small. Constant changes are unfortunate for it. Of the four members that have been added during the past year,—all of them (except a partial preparation in the case of the Jew) legitimate fruits of labor performed here,—there have removed from the city, and both their influence and their names are lost to this church. But such additions show that Smyrna is not wholly deserted of the Holy Spirit. There are four others who give more or less evidence of piety, and who will be candidates for admission to church fellowship at our next communion. The preaching of the truth, though not attended upon by great numbers, is listened to with marked attention, and, especially for the last few Sabbaths, with more or less evidence of the presence of the Holy Spirit. We labor in hope, even in Smyrna. With God all things are possible, and a penta-

costal visitation, though possibly unexpected in our unbelief, would not be a 'strange thing.' May we have faith."

TREBIZOND.—Mr. and Mrs. Allen, who had been designated to the Aleppo station, were providentially detained at Constantinople until the latter part of June, when the Committee ad Interim, of the Armenian mission, changed their designation to Trebizond. This was done partly in view of the necessities of the Trebizond station, Mr. Powers being about to leave for a time, and partly with reference to the health of Mrs. Allen. They reached Trebizond July 1st. Mr. Allen writes, October 10 :

While Mr. Powers was here, we made a visit to Gookla, where is our village congregation, to confer with the Protestants there in regard to the construction of a building suitable for a school-house and chapel. They appeared well, were willing to do all they could, and seemed quite earnest about carrying on the work. I was struck with the good sense and excellent spirit manifested by the leading man among these Protestants, whose mind was led to see the folly of a religion of rites and forms only a year since. Our native helper, who keeps the bookstore, goes to this village every Sabbath to hold meetings. Ten persons usually attend the services. We hope soon to have a school in operation there. One of the young men has, of his own accord, been teaching several of the children to read during the year past. We hope much from this little community. As there is no priest in the village, the people may be more readily gathered into the meetings, and children to the school. May the time soon come when we shall see many such village congregations in all these valleys, and on all the hills in this beautiful region.

There is no region that I have seen since leaving home, that so much reminds me of New England as this. But alas, it has not New England's religion. If any believe that beautiful scenery will make the heart of man better, let them come here and see who inhabit these lovely valleys, every day looking upon scenery at once beautiful and sublime. A call has come to us from a distant place. Two brethren write from Kara Hissar, (a considerable city several days' journey in the direction of Arabkir,) begging us to send there a colporter. Would there were a missionary to send; but alas, there is not even a colporter. Our bookstore continues to be visited freely by both priests and people. The services on the Sabbath are conducted, for the present, by one of the native helpers, assisted occasionally by the teacher of the school.

Our native helpers spent two days of last week at Olassa, four hours from here on the Erzroom road. They found some willing to listen to the truth. Among these was an aged Mohammedan, where they were entertained. They visited one family of twenty

persons, parents, children and grand-children. Two boys from this family are at our school in the city.

TOCAT—Mr. Plumer of this station writes (September 13) respecting a visit he had recently made to Marsovan. He went to select a site for a church to be built there. After spending a few days and searching the city through, he succeeded in procuring a spot very pleasantly situated, and in the Armenian quarter. "The place was purchased from an Armenian, who when he first learned that the Protestants wished to buy it, said he would not sell at any price, but afterward was made willing. When the purchase had been made, the influential Turks residing in the neighborhood came to congratulate the Protestants, and to welcome them as neighbors. Whatever may have been the motive, this welcome was very pleasant, when we might have expected a spirit of opposition. May they have occasion to rejoice throughout eternity that the benefit has been far greater than any temporal advantage!"

Mr. Plumer's impression, with regard to the people of Marsovan, and the state of the work there, were very favorable. There seemed to him to be more freedom of thought than in many other cities, and the people seemed "less time-serving; less under bondage to their spiritual rulers, and not so much disposed to stand aloof from Protestants. One hundred persons were present at the Sabbath service, and more than usual attention was paid to the preaching." Many of the people present were strangers, and such is usually the case. He found that the temptations of a wine-growing place were felt among the Protestants of Marsovan. "While I was there," he says, "a meeting was called of such as were known to be exerting an injurious influence in respect to temperance, and the arguments of the Bible on this subject were brought before them. It was gratifying to see that they did not attempt to justify themselves, but readily admitted their error. One of them, a young man who had been in the habit of selling wine, said he should cease to do so, and should discontinue it in every way."

BEIRUT. Mr. Ford wrote, September 18. In the absence of Dr. Smith, all the duties of the Arabic service and of the Bible class had devolved on him. He says :

The conducting of these three exercises on the Sabbath, besides superintending the Sabbath school, has been indeed no light work during the hot weather; but I have reason to thank God that I have enjoyed vigorous and uniform health throughout the summer. I have found the heat of Beirut more tolerable, by far, than that of Aleppo; and consequently have been able to remain nearly all the time at my post, spending a couple of days in each week

upon the mountain, where my family remains. The experience of the summer has shown me the importance of keeping up this station with as little interruption as possible, through the year. It is true, the audiences in summer are smaller, but they are still respectable (from twenty to thirty, twice on the Sabbath); and when it is known that the missionary is in town, there is quite as much likelihood of his seeing new faces at the chapel, and meeting strangers and others at his house, as there is in the winter season.

It would be most delightful could I give you some account of manifest progress, or of the special presence and workings of the Holy Spirit at this station. But as yet the "times of refreshing from the presence of the Lord" have not fully come. We must not, however, despise the day of small things. There are not wanting indications of the presence of that blessed Spirit, and of his moving upon individual minds. He has enabled us, I trust, to "strengthen the things that remain," and by his grace we will hold fast that we have, till he come in power and glory, to magnify his work among this people. We look forward to the coming winter with much hope, our hearts cleaving to the covenant, and promises, and name, of the God of Israel.

Home Proceedings:

CONTRIBUTIONS TO LIQUIDATE THE DEBT OF THE BOARD.

JULY 31, 1853, there was a balance on hand of \$4,320 64. This sum, added to the receipts of the year following, made the available resources \$310,107 90; which left a deficiency unprovided for, of \$12,042 49. In the year ending July 31, 1855, the receipts were \$310,427 77; which left a balance against the Board of \$8,465 41, which, added to the debt of the previous year, made \$20,507 90. July 31, 1856, the excess of expenditures over receipts for the year, was \$15,681 80—the receipts having been \$307,318 69—which increased the debt of the Board to \$36,189 70. This debt is made up, as will be perceived, of the aggregate deficiencies of three successive years:

1854,	. . .	12,042 49
1855,	. . .	8,465 41
1856,	. . .	15,681 80
		\$ 36,189 70

Now it will not be denied by any friend of the Board, that at this juncture two things are of vital importance. First, that this indebtedness should be removed. Sec-

ondly, that the receipts for current expenses, exclusive of the debt, should not fall short of \$350,000. Many persons will give more cheerfully and liberally for current expenses than for past arrearages. There are also large-hearted friends of the cause who will esteem it a privilege to aid in removing the debt. A separate account will, therefore, be opened in the Herald, for the liquidation of the debt; so that all who desire to aid in its removal, can do so; while those who prefer to contribute toward the current expenses, can have the privilege, without any apprehension that their donations will be applied to the debt.

The following note, in accordance with the above plan, was addressed to one of the Secretaries:

"A gentleman of Boston will give \$5,000 to the American Board of Commissioners for Foreign Missions, towards liquidating the debt of the Board, hoping that others may make up the full amount;—this to be given without any diminution of the annual subscription."

A few other donations and pledges have also been received for this purpose, making as a commencement, and for the encouragement of others, the following list of

SUBSCRIPTIONS FOR THE DEBT.

A Friend in Boston,	\$5,000
A Friend in Connecticut,	1,000
A Friend in Vermont,	500
A Clergyman,	500
R. H. Walworth,	325

Missionary House, Nov. 1856.

LAUNCHING OF THE "MORNING STAR."

ON Wednesday, November 12, the Missionary Packet was allowed to move from her position in the ship-yard of the builder at Chelsea, to her position on the water. Three or four thousand spectators, it was thought, were present, a large part of whom were children—stockholders in the vessel. Dr. Pomroy, one of the Secretaries of the Board, called the multitude to order, and made a few remarks; the missionary hymn was sung, commencing,

"From Greenland's icy mountains;"

prayer was offered by Dr. Worcester, of Salem; and Rev. Mr. Langworthy, of Chelsea, briefly addressed the children. The workmen then took away supports and wedges, and the beautiful little vessel "glided in the most smooth and graceful manner" into the stream, "amid the most enthusiastic cheers, waving of handkerchiefs, &c., from the spectators." A fuller notice of the occasion and of the vessel, may be found in the Journal of Missions for the present month.

DEATH OF MR. CHAPMAN.

MANY of the older missionaries of the Board remember, with interest, Mr. ABNER CHAPMAN, who was long connected with the Missionary House in the purchasing department. He was with them, assisting them in all their preparations to go abroad, distinguished for kindness, care, and faithfulness, and was looked to, after they had gone, as the one who would procure and send to them the various articles for which they wrote. Having lived many years as a vigorous, active and good old man, whose gray hairs were "a crown of glory," he died at Winchester, Mass., October 18, 1856, at the age of 91 years.

DONATIONS,

RECEIVED IN OCTOBER.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Auburn, 1st cong. ch. and so.	60 00
Portland, 2d do. miss. cir. for scin. at Bebek,	20 00—80 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Waldoboro', Cong. ch. and so. 16; gent. 14,25; la. 20,80; chil. for sch. in Ceylon, 21; wh. and prev. dona. cons. GEORGE ALLEN an H. M.; S. Morse, 10;	82 05
Warren, Benev. so. 27,14; indiv. 5;	32 14—114 19
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st par. cong. ch.	75 00
Brewer, 1st do.	34 50
Kennebunk, Union cong. ch.	43 00
Ellsworth, Cong. ch. and so.	100 00
Robbinston, do.	72 00—324 50
	518 69

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.	
Keene, m. c.	6 40
Swansey, Cong. ch. and so.	22 62
Sullivan, do.	9 00
Fitzwilliam, Gent. 93,95; la. 64,26; m. c. 21; s. s. for ed. 17,67;	195 88
Winchester, Cong. ch. and so. 78,25; m. c. 21; la. benev. so. 12; to cons. Mrs. EUNICE HOLMES an H. M.	111 25—345 15
Grafton co. Aux. So. W. W. Russell, Tr.	
Bath,	23 00
Bristol, Cong. so. m. c.	19 21
Orfordville, A friend,	3 00—45 21
Merrimack co. Aux. So. G. Hutchins, Tr.	
Chichester, Cong. ch. and so.	35 52
East Boscawen, do.	46 31
Hookset, m. c.	11 00—92 83
Rockingham co. Conf. of chs. F. Grant, Tr.	
Hampstead, Cong. ch. and so.	11 59
Strafford Conf. of chs. E. J. Lane, Tr.	
Dover, Cong. ch. and so.	80 00
Great Falls, do.	62 50—142 50
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Plainfield, Ch. and so.	17 67
	654 95

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Vergennes, Cong. ch.	116 15
Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, Friends, (of wh. to cons. PLINY H. WHITE an H. M. 100;) 150; 2d cong. ch. and so. m. c. 61,21; South cong. ch. m. c. 34,08;	245 29

Franklin co. Aux. So. C. F. Safford, Tr.	
St. Albans, 1st cong. ch.	106 00
Orleans co. Aux. So. J. M. Wheelock, Tr.	
Greensboro', Cong. ch. and so. 26,50; m. c. 8,50;	35 00
Orange co. Aux. So. L. Bacon, Tr.	
Thetford, A friend,	3 00
Rutland co. Aux. So. J. Barrett, Tr.	
Brandon, Mrs. H. G.	1 00
Rutland, 5; m. c. 21,63;	26 63
W. Rutland, Coll.	20 00—47 63
	553 07
Manchester, Cong. ch. and so. to cons. WM. P. BLACK an H. M.	112 21
North Hyde Park, Coll.	5 00—117 21
	670 28

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
No. Falmouth, Cong. so.	12 00
Berkshire co. Aux. So. H. G. Davis, Tr.	
Otis, Cong. ch. and so.	52 70
Windsor, do. 20,38; m. c. 17,25;	37 63
South Adams, Cong. so.	60 00
Stockbridge, A friend for miss. to Syria,	1 00—151 33
Boston, S. A. Danforth, Agent,	136 98
Brookfield Asso. W. Hyde, Tr.	
Charlton, 48,93; gent. 21,86; m. c. 24,24;	95 03
Essex co.	
South Lynnfield, Cong. so.	5 00
Salem, Tab. m. c.	43 26—48 26
Essex co. North, Aux. So. J. Caldwell, Tr.	
Ipswich, Chil. 2; Mr. Fitz's so. 138;	140 00
Newbury, 1st ch. and so.	71 55
Rowley, Cong. so. wh. cons. Mrs. MARTHA H. PLUMER an H. M. 115 70—327 25	
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Salem, South ch. and so.	308 00
Hampden co. Aux. So. C. O. Chapin, Tr.	
Agawam, m. c.	33 25
Blanford, Gents. 41,67; la. 51,74; m. c. 15;	108 41
Chicopee, 1st cong. so. 54,70; m. c. 21;	75 70
E. Cranville, Cong. so.	24 00
E. Longmeadow, do.	40 76
Feeding Hills, m. c. 28,33; Rev. S. D. Ward, 5;	33 33
Holyoke, 1st ch. m. c.	18 53
Huntington, 2d cong. so.	13 71
Indian Orchard, Coll.	9 00
Longmeadow, Senior la. scw. cir. (of wh. to cons. Rev. WILLIAM E. BOIES an H. M. 50;) 85; gents. benev. asso. 149,75; la. benev. asso. 45,94; m. c. 53,03; (of wh. to cons. EBENEZER BLISS and ALFORD COOLEY H. M. 200:)	333 72
Ludlow, Coll. and m. c.	60 00
Monson, 1st ch. m. c. 62,18; coll. 22; Rev. Dr. Ely, 20; R. Homer, 10;	114 18
Palmer, 2d cong. so. (of wh. fr. State Farm Sch. 25,50;) 57,25; m. c. 40;	97 25
Southfield, Coll.	11 00
Springfield, North ch. 28,19; m. c. 36,41; Olivet ch. 40; 1st ch. m. c. and coll. 257,19; Mrs. M. 4; a friend, 4;	369 79
Tolland Coll.	17 00
Westfield, Coll. 110; m. c. 150;	260 00
Wilbraham,	21 20
W. Granville, Cong. so.	21 00
W. Springfield, 1st cong. so. 119; Mittewagu, cong. so. 60;	179 00
	1,840 83
Dcd. paid for printing,	20 00—1,820 83

Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Amherst, 2d cong. so. to cons. Rcv.	
C. L. WOODWORTH an H. M.	79 00
Enfield, Benev. so.	445 00
Hadley, 3d cong. ch. and so.	37 00
Hatfield, Cong. ch. and so.	10 00
South Hadley, Mt. Holyoke sem. teachers, 234; pupils, 550; a friend, 20;	804 00-1,375 00
Harmony Conf. of chs. W. C. Capron, Tr.	
Whitinsville, Cong. ch.	310 84
Middlesex North and vic. C. Lawrence, Tr.	
Boxboro', Cong. ch.	13 31
Dunstable, do. m. c.	10 00
Fitchburg, Calv. cong. ch. and so.	
305,15; m. c. 20,77;	325 92
Groton, Cong. so. m. c.	115 50
Harvard, Cong. ch. and so.	52 75
Lancaster, do.	25 00
Lunenburg, do.	17 69
Pepperell, do.	50 31
Shirley, do.	7 21
Townsend, do.	38 00-656 69
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Dedham, Cong. ch. and so.	116 25
Dorchester, J. V. M.	5 00
Jamaica Plains, Mather ch. and so. to cons. J. RUSSELL BRADFORD and Mrs. ALONZO H. QUINT II. M.	253 00
Medway, Village ch. s. s.	3 00
Milton, 1st cong. ch. and so.	63 00
Roxbury, Eliot ch. and so. m. c.	
14,20; chapel m. c. 4,36;	18 56
West Roxbury, South evan. ch. 5; m. c. 12,23;	17 23
Wrentham, Cong. ch. and so.	60 00-536 04
Palestine Miss. So. E. Alden, Tr.	
Bridgewater, Trin. cong. so.	8 00
N. Bridgewater, An indiv.	1 00
South Abington, Cong. ch. and so. m. c.	23 00
Seituate, Trin. cong. so.	14 22
South Weymouth, Union ch. and so. m. c. 90,07; Mr. Terry's ch. and so. m. c. 46;	136 07-182 29
Pilgrim Aux. So. J. Robbins, Tr.	
Plymouth, G. S. D.	1 00
Worcester co. North, B. Hawkes, Tr.	
Gardner, 1st ch. and so.	38 00
Worcester co. Central Asso. W. R. Hooper, Tr.	2,000 00
	<u>7,998 54</u>
A lady,	1 00
Andover, L. H. C.	5 00
Charlestown, Cong. s. s. 4,12; G. W. W. I;	5 12
Chelsea, Broadway ch. and so. m. c. 41 83	
East Cambridge, Evan. cong. ch. m. c.	10 66
Malden, Trin. cong. so. m. c.	63 33
Melrose, A. D.	10 00
Nantucket, 1st cong. ch.	75 00
Neposet, A. F. J.	2 00
West Cambridge, Cong. ch. and so.	
539,57; W. A. int. 3;	512 57-756 51
	<u>8,755 05</u>
Legacies.—Great Barrington, Mrs. Abby E. Beckwith, by E. Ely, Ex'r,	50 00
	<u>8,805 07</u>

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.	
Brookfield, A. S. T.	3 00
Monroe, Cong. ch. m. c.	21 02-27 02
Fairfield co. West, C. Marvin, Tr.	
Black Rock, Cong. ch. and so.	100 00
Fairfield, 1st cong. ch.	163 91
Weston, Cong. ch.	25 00
Westport, do.	65 71-354 62
Hartford co. Aux. So. A. W. Butler, Tr.	
Unknown, Asso. or soc.	26 00
Bolton, Cong. ch. and so.	20 04
Cautue Centre, Col'd gents. asso.	
28,80; A. W. 5; m. c. 7,59;	41 39

East Avon, La. asso.	25 31
East Windsor, T. W.	3 00
East Windsor Hill, Theol. Inst.	33 40
Hartford, Centre ch. 1,692; m. c. 12,05; South ch. fr. S. Terry, to cons. Mrs. JEAN R. SHEDDEN, of Natchez, Miss. H. M. 150;	1,854 05
Suffield,	33 63
Unionville,	55 50-2,092 32
Hartford co. South, H. S. Ward, Tr.	
Southington, (Of wh. to cons. WYLYS SMITH H. M. 100);	344 00
Kensington, So. 45; m. c. 12;	57 00-401 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Anniv. coll.	37 17
Bethlem,	96 89
Bridgewater,	14 00
Cornwall, South,	12 37
Goshen, 223,80; m. c. 28,68;	252 48
Harwinton,	66 00
Litchfield, 228,40; m. c. 6,62;	235 02
Milton,	16 00
New Hartford, South,	27 45
New Preston Hills, 43; m. c. 8;	
Waramang, 80,71;	131 71
Northfield,	7 00
South Cornwall, M. Ives,	10 00
South Farms, 109,20; m. c. 15,95;	125 15
Torrington,	53 81
Washington, 142,27; m. c. 18,42;	160 69
Watertown, 87; m. c. 20;	107 00
Winsted, West,	4 00
Wolcottville,	26 00
Woodbury, 1st ch. to cons. DUNCAN P. WHITLOCK an H. M. 118; m. c. 57;	175 00
Woodbury, North,	85 25
	<u>1,642 99</u>
Ded. for printing report,	6 00-1,636 99
Middlesex Asso. E. Southworth, Tr.	
Centre Brook,	17 50
Essex, Cong. ch.	40 00
Millington, Cong. so.	21 52
North Lyme, m. c. 10,68; la. 24;	34 68
West Chester, Cong. so.	24 30-138 00
New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, Yale college, m. c. 20,70;	
3d cong. ch. m. c. 13,75; united m. c. 18,68; South ch. 7,30;	60 43
New Haven co. East, F. T. Jarman, Tr.	
Guilford, A friend,	3 00
Madison, La. so.	32 70
Meriden, Central ch. 28,32; 1st ch. and cong. 75,83;	104 15-139 85
New Haven co. West, A. Townsend, Jr., Tr.	
Hamden, East Plains,	98 00
Milford, 2d cong. so. wh. and prev. dona. cons. NOAH KELSEY an H. M.	84 00-182 00
Norwich and vic. and New London and vic.	
F. A. Perkins and C. Butler, Trs.	
Lisbon, Newent so.	18 00
Montville, 1st so. 65; C. B. and Henry Y. Chapel, to cons. Miss MARY F. CHAPEL an H. M. 100;	165 00
New London, 1st cong. ch. and so.	46 41
Norwich, 2d and Main st. m. c. 36,51; Main st. gent. 50;	86 51-315 92
Tolland co. Aux. So. E. I. Smith, Tr.	
Gilead, Rev. C. Nichols, 20; Mrs. L. Brown, 10;	30 00
Windham co. Aux. So. J. B. Gay, Tr.	
Hampton,	49 56
Willimantic, Ch. and so. 41,97; m. c. 26,38;	68 35-117 91
	<u>5,496 06</u>
Legacies.—Avon, Julia Woodford, by C. C. Day, Ex'r,	100 00
	<u>5,596 06</u>

RHODE ISLAND.

Little Compton, Male and fem. miss. so. 35; a friend, 5;	40 00
Providence, Ch. 10; J. W. B. 2;	12 00
Westerly, Cong. ch. and so.	16 00-68 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch.	
C. S. Little, New York, Tr.	
A friend, for Amoy m.	5 00
Albany, 2d R. D. ch.	50 00
Dutchkill, Youth's miss. so.	18 48
Hurley, R. D. ch.	10 00
Kingston, Mrs. C. L. V.	10 00
Saugerties, R. D. ch. m. c.	19 83
Syracuse, R. D. ch.	58 82
	172 13
Ded.	94 50—77 63
Buffalo and vic. J. Crocker, Agent.	
Buffalo, 1st pres. ch.	40 50
West Aurora, Cong. ch.	15 00—55 50
Greene co. Aux. So. J. Doane, Tr.	
Durham, 1st pres. ch.	35 00
Monroe co. and vic. E. Ely, Agent.	
Bergen, 1st cong. ch.	24 30
Fowlerville, 1st do.	24 53
North Bergen, Pres. ch.	16 50
Rochester, Louis Chapin, wh. cons.	
MARY B. ALLEN and LUCILIA	
TRACY of Rochester, MARIETTA	
HOUGHTON of Le Roy, LUCINDA	
S. PRESCOTT of Worcester, Ms.,	
and JULIA TOLMAN, of Ware,	
Ms. H. M. 500; Plymouth ch.	
37,24;	537 24—602 57
New York and Brooklyn Aux. So. A. Mer-	
win, Tr.	
(Of wh. fr. Norman White, 100; South	
pres. ch. m. c. 103,65;)	417 74
Oneida co. Aux. So. J. Dana, Tr.	
Augusta, Cong. ch.	13 00
Deerfield,	50
Martinsburg,	5 00
Paris Hill, Cong. ch. for ed. in	
Madras,	18 10
Utica, 1st pres. ch. m. c. 26,06;	
s. s. for chil. fund, 50;	76 06
Verona, 2d cong. ch.	12 87—125 53
St. Lawrence co. Aux. So. H. D. Smith, Tr.	
Gouverneur, E. Wright,	29 00
Syracuse and vic. S. Mead, Agent.	
Castle Creek, Pres. ch.	22 00
Fayetteville, do.	63 00
La Fayette, do.	19 75
Marcellus, Cong. ch.	30 00
Otisco, do.	50 44
Pompey, do.	50 00
Syracuse, 1st pres. ch.	104 00
	314 19
Dcd. disc.	1 00—343 19
	1,686 16
Albany, Rev. D. Dyer,	15 00
Amenia, Pres. ch. m. c.	12 27
Aurora, 1st pres. ch. to cons. Rev.	
ALBERT MANDALL an H. M.	50 00
Big Hollow, Pres. ch.	13 00
Canterbury, Rev. D. C.	5 00
Champion, Miss H.	1 00
Chazy, J. C. H. 10; A. H. 10;	20 00
Cobleskill, J. B.	5 00
Cottchogue, O. T. G.	1 00
Durham, 1st pres. ch. fem. cent. so.	23 00
Fushing, Cong. s. s. for ed. in Beirut,	10 00
Galway, Young la. miss. so. for c. f.	12 00
Guilderland, A s. s. class,	5 00
Hamden, A friend,	5 00
Haverstraw, Central pres. ch. m. c.	
25; s. s. for c. f. 15	40 00
Homer, Cong. s. s.	14 00
Hunter, Pres. ch. m. c.	8 00
Huron, do. do.	18 00
Jamaica, do.	56 48
Lenox, L. Hall,	5 00
Nassau, New Providence, J. F.	
Bacon,	75 00
Northville, Cong. ch. m. c. 10; fem.	
miss. so. for c. f. 16,50;	26 50
Owego, F. E. P.	12 00
Rensselaer Falls, Cong. ch.	5 00
Ridgebury, Pres. ch. 25; J. C. Stew-	
art, 25;	50 00
Rocky Point, m. c.	20 00

Rome, Pres. ch. to cons. C. F. WIL-	
LIAMS an H. M.	100 00
Sand Lake, Pres. ch.	10 00
Schenectady, do.	210 00
Skaneateles, Pres. cong. wh. cons.	
Rev. WILLIAM B. DODD an H. M.	58 84
Stockholm, J. R.	2 00
Somers, Pres. ch.	4 82
Troy, 1st do. wh. cons. Rev. ROBERT	
R. BOOTHAN an H. M.	100 00
Warsaw, Mrs. Fisher,	10 00—1,002 91

2,689 07

Legacies.—Franklin, Erastus Waters, by	
WILLIAM WATERS, Ex'r, wh. cons. him	
and Mrs. MARY WHITE H. M.	322 75

3,011 82

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S.	
Little, Tr.	
Hackensack, R. D. ch.	32 50
Montague, A family off'g by Rev.	
D. A. Jones,	20 00
Raritan, 3d Ref. D. ch. for chil. in	
Amoy,	6 12—58 62
Fairton, for c. f.	6 12
Johnstown, J. B.	10 00
Newark, Roseville pres. ch.	15 00
South Orange, Pres. ch.	74 23
Wantage, 2d do.	30 28—135 63

194 25

PENNSYLVANIA.

Athens, Pres. ch. m. c.	24 28
Clinton, Hope s. s.	5 00
Hartsville, 1st pres. ch.	68 58
Minersville, Welch cong. ch.	49 56
Montrose, (of wh. fr. m. c. 11,46;)	39 00
Philadelphia, Green Hill pres. ch.	
1. A. 10; Calvary pres. ch. E. S.	
W. 25;	35 00
Wattshurg, Pres. ch.	5 00—226 42

DELAWARE.

Wilmington, Hanover st. pres. ch. m. c.	44 81
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VIRGINIA.

Fluvanna co. J. H. Cocke,	20 00
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SOUTH CAROLINA.

Charleston, R. W. B. for the Micronesian m.	6 00
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OHIO.

By Rev. S. G. Clark.	
Atwater,	40 20
Ashtabula,	19 00
Brownhelm, Rev. A. H. Betts,	5 00
Cleveland, 1st pres. ch. G. M. 10;	
S. W. 10; 2d pres. ch. 1; E. F.	
G. 15; H. P. H. 10; H. K. W.	
10; T. L. B. 20; S. S. 111;	187 00
Chatham, L. B. Society,	12 97
Edinburg,	1 00
Ellsworth,	6 00
Florence,	9 25
Freedom, 31; s. s. 5;	36 00
Geneva,	5 16
Hudson, 23,30; H. B. 10; Rev.	
C. P. 3;	36 30
Kirtland, 22,50; s. s. 2,86;	25 36
Lyme, 12; J. S. 10;	22 00
Nelson,	3 75
Oberlin, H. V. and family,	10 00
Randolph,	3 00
Ravenna, 21,63; m. c. 33;	54 63
Ruggles,	10 28
Solon, 10; Rev. I. S. 12;	22 00
Tallmadge, 37,56; Rev. W. H. and	
wife, 20; D. U. and family, 15;	
C. S. 10; R. F. 10;	92 56
Twinsburg, 23,33; m. c. 9,52; Rev.	
S. M. B. 5;	37 85
Windham, 37,60; s. s. 10;	47 60
Willoughby, 24,15; s. s. 89c.;	25 01

Wellington,	1 00
Plain and Waterville,	7 00
York,	5 00—724 95
By G. L. Weed, Tr.	
Berlin, Pres. ch.	25 00
Cincinnati, 2d pres. ch. m. c. 17,50;	
3d do. 9,40;	26 90
Circleville, Pres. ch. 39,58; s. s.	
inf. class, 7,50;	47 08
Collegehill, Pres. ch. m. c.	3 06
Columbus, 2d do. 78; m. c. 6,60;	84 60
Franklin, Pres. s. s.	2 82
Marysville, Pres. ch.	14 00
Oxford, 2d do.	30 30
Troy, 2d do.	163 25
Walnut Hills, Lanc sem. ch. m. c.	7 57
	404 58

Ded. disc. 2 00—402 58

	1,127 53
Canton, Pres. ch.	60 00
Paddy's Run,	1 00
	1,188 53
Legacies.—Brownhelm, Rhoda B. James,	
by Rev. S. G. Clark,	48 00
	1,236 53

INDIANA.

By G. L. Weed, Tr.	
Delphi, Pres. ch. s. s.	15 00
Fort Wayne, Rev. Dr. Hogue, 10;	
L. C. Jacoby, 10; Mr. Irvin, 1;	21 00
Jeffersonville, Rev. P. Bevan,	1 00
New Albany, 3d pres. ch.	20 00
Pisgah, Pres. ch. as bal.	50—57 50

ILLINOIS.

By Rev. I. M. Weed.	
Cedarville, Luth. cong. 7,25; Mr.	
A. S.:	12 25
Elgin, Pres. ch.	5 00
Freeport, do.	65 00
John Ruth, Esq.,	10 00
Galena, 2d pres. ch.	68 00
Naperville s. s.	3 00
Northville, Pres. ch.	4 00
Payson,	1 00
Somonauk, do.	5 75
Rev. H. Bergen,	1 00
Sycamore, Cong. ch.	2 00
Wethersfield, Cong. ch.	7 50
Wilmington, Pres. ch.	23 00
	207 50

Ded. disc. 1 00—206 50

Chicago, H. M. M. I; Pres. ch.	
300;	301 00
Farmington, Cong. ch. m. c.	17 00
Geneseo, M. H. M.	10 00
Lockport, Cong. ch.	50 00
Waverly, E. J.	12 00—390 00
	596 50

MICHIGAN.

By Rev. O. P. Hoyt.	
Allegan,	6 71
Albion,	15 00
Battle Creek,	40 00
Concord,	9 00
Cooper,	10 00
Detroit, 2d pres. ch.	5 00
Eckford,	23 89
Gull Prairie,	12 55
Hastings,	13 07
Lodi, I; R. N. 5;	6 00
Le Roy,	4 00
Marshall,	1 50
Otsego,	140
Three Rivers,	17 40—164 52
Hillsdale, G. W. Underwood to cons.	
Mrs. JANE B. UNDERWOOD an H.	
M.	50 00
Marietta, J. A. A.	2 00—52 00
	216 52

WISCONSIN.

By Rev. I. M. Weed.	
Beaver Dam, Pres. ch.	27 00
Lancaster, Cong. ch.	7 00
Somers, Pres. ch.	22 10
La Cross, Cong. ch.	46 75
White Water, do.	13 72
Wyoming, do.	9 00
Wauwatosa, do. 30; F. A. 5;	35 00—160 57
Kenosha, 1st cong. ch.	41 15
	201 72

IOWA.

Budington, Cong. ch.	75 50
Dubuque, Pres. ch.	48 50—124 00

KENTUCKY.

Midway,	31 45
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TENNESSEE.

Cleveland, Pres. ch.	10 00
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TEXAS.

San Antonio, A friend,	2 50
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MINNESOTA TERRITORY.

Minneapolis, Pres. ch.	28 74
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IN FOREIGN LANDS, &c.

Barton, C. W., Coll. 10,55; Rev. W. H. A.	
I; L. S. I; Glanford, coll. 6,45; S. S. 4;	23 00
Jaffna, Ceylon, Rev. B. C. Meigs, a thank	
off'g in the 40th year of missionary life,	
\$50, prev. ack.	62 15
Lower Cattaraugus, Ch. 58; m. c. 4,15;	
Nestorian mission, m. c.	100 80
Syria, J. G. Scott,	40 00
Tuscarora, N. Y. m. c.	3 15
Tirumunglum, India, A missionary, a	
thank off'g to cons. Rev. JOHN RENDALL	
an H. M.	50 00
	6 56
	285 66

Total from the above sources, \$22,605 40

DONATIONS FOR THE MISSIONARY PACKET.

(The particulars will be published next month.)

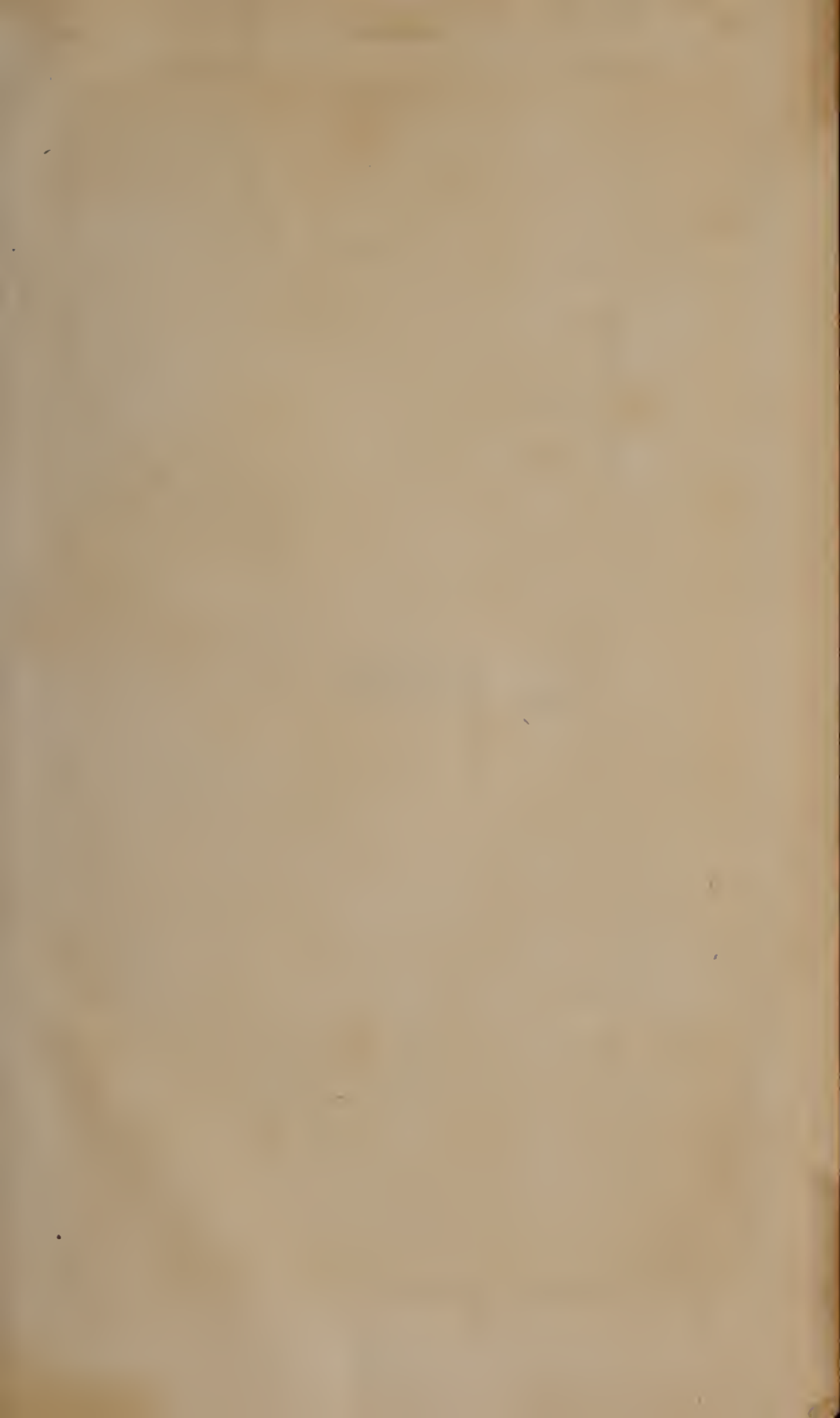
MAINE,	459 91
NEW HAMPSHIRE,	278 86
VERMONT,	240 29
MASSACHUSETTS,	1,751 39
CONNECTICUT,	480 29
RHODE ISLAND,	49 50
NEW YORK,	1,641 19
NEW JERSEY,	166 83
PENNSYLVANIA,	144 97
DELAWARE,	25 50
MARYLAND,	20 00
DISTRICT OF COLUMBIA,	42
VIRGINIA,	15 00
NORTH CAROLINA,	1 00
GEORGIA,	10 00
OHIO,	354 54
INDIANA,	23 33
ILLINOIS,	419 25
MICHIGAN,	37 20
WISCONSIN,	21 41
IOWA,	79 00
MISSOURI,	25 00
KENTUCKY,	1 00
TENNESSEE,	12 75
MINNESOTA TERRITORY,	1 00
SENECA MISS.	5 00

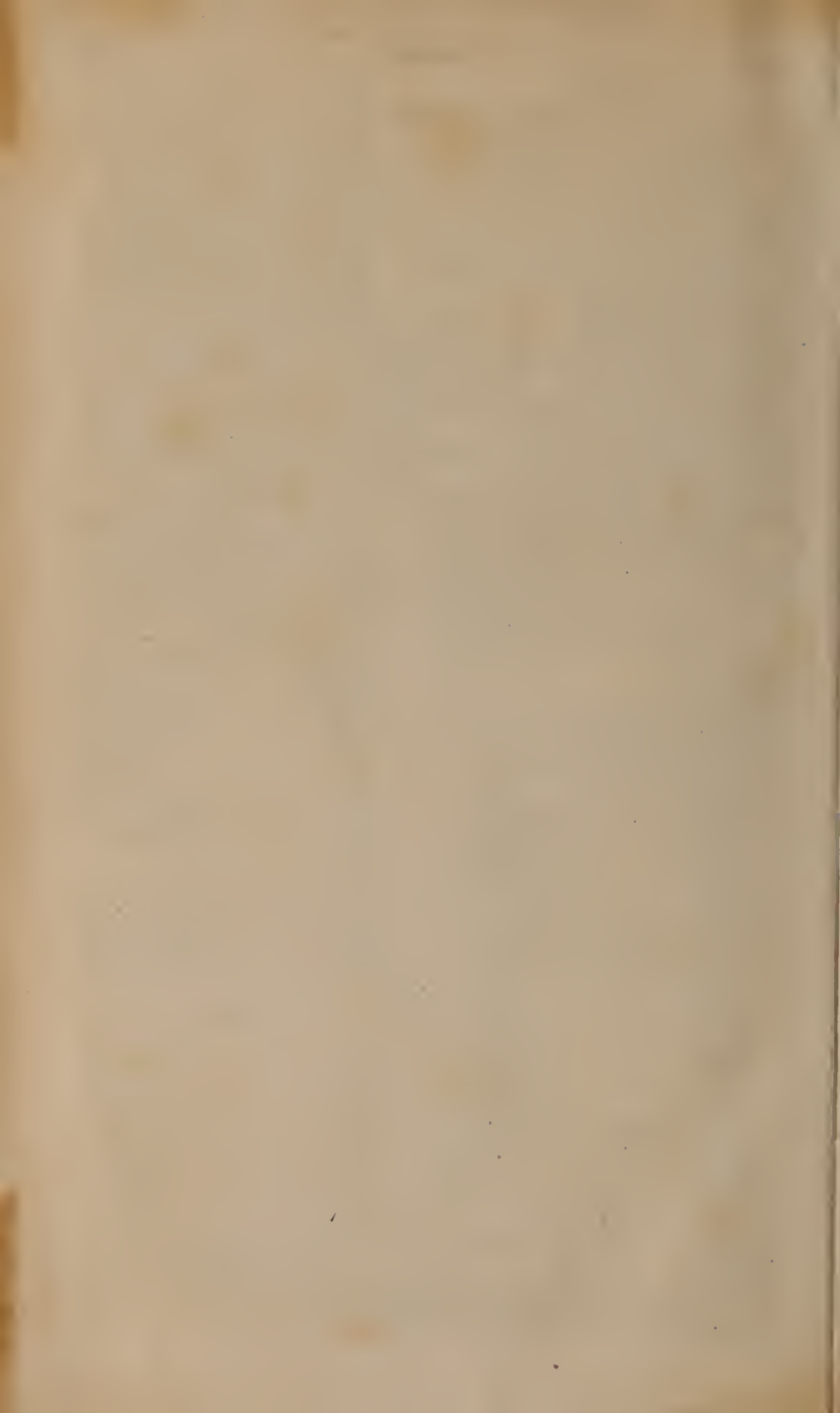
Amount received in October,	6,267 63
Previously acknowledged,	921 57

Total, \$ 7,189 20

Donations received in October,	28,352 33
Legacies,	520 70

TOTAL from August 1st to October 31st, \$41,476 50





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